CANADIAN JEWISH REVIEW

VOL. XXXV MONTREAL, MARCH 27, 1953 No. 26

Passover

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CANADIAN JEWISH REVIEW

VOL. XXXV — MONTREAL, MARCH 27, 1953 — No. 26

Commentaries

By Dr. Harry J. Stern, Rabbi

Passover 1953

No festival in the Jewish calendar surpasses Passover in abundance of instruction. The lessons which the Jewish people learned in Egypt and through Egyptian slavery are of great urgency for us of to-day; there is point to re-reading The Haggadah wherein we review the story of the Exodus, our old struggle against an ancient totalitarianism, and our refusal to surrender the God-given gift of human freedom.

Rabbi Abba, one of the most prominent of Talmudic teachers, said that "Egypt served Israel as an iron-furnace in which the dross of Israel's character was removed from the fine gold." Indeed, in Egypt land, Israel experienced a process of purification. There Israel learned to emancipate itself from prejudice and injustice. Through suffering in Egypt land the Jewish people learned to regard others as equally children of the One God.

Well have the sages said that the love of freedom, freedom eternal, was so implanted by God in the hearts of the Jewish people there in Egypt that never again in history has the Jewish people permitted itself to become enslaved inwardly by any tyrant or Pharaoh. Yet tyrants have come upon the stage of history and imprisoned the Jewish body, but these could never imprison the soul of the Jew.

In ghettos the Jews were herded by a hostile and tyrannical world, European ghettos of yester-years and in prison camps of Iraq and North Africa of our day. But never were their souls imprisoned. Hitler and his Nazi evil-doers drove multitudes of our people into concentration camps and sent thousands of brethren into gas chambers, but in the face of it all the Jews sang "We believe with perfect faith in the coming of the Messiah."

Even though he tarry, we hope for his coming every day. We have faith in the ultimate redemption of mankind, and the establishment of God's Kingdom of universal justice and righteousness among men. This is the significance of the Haggadah words: "In every generation one ought to look upon himself as if he himself had come out of Egypt."

No people has higher regard for the stranger than the Jewish people. "And if a stranger sojourn with thee in your land, ye shall do him no wrong, thou shalt love him as thyself; for ye were strangers in the land of Egypt. I am the Lord your God." What a sublime lesson is this injunction for modern people who boast citizenship in democratic lands and who too often look down upon the new-comer and attempt to claim superiority because of accident of birth!

The Jew who truly understands this lesson, learned in Egypt, must indeed support all movements in defence of civil liberties and share in the making of freedom, the proud possession of all the children of men. It means that we identify ourselves with every people of whatever race or creed to be granted equal opportunity to fulfill all the potentalities for life. God is The God of freedom. And if we fail in the sharing of freedom with our fellow human being, we deny The God of freedom and belie our belief in Him.

Pharaoh was the first in history to plan mass murder of a people when he ruled that the Israelite male children be destroyed at birth. What a heinous crime! It is quite a stretch of time from the days of Pharaoh to Hitler's destruction of millions of various groupings in our day. The United Nations has at last brought about an international covenant which has for its purpose the outlawry of genocide. But on Passover 1953 in the words of Moses of old we cry aloud: "Let my people go."

We think especially of the two and half million Jews imprisoned in Soviet Russia and its sattelite lands. There are ominous signs indicating the rise of a new tide of anti-Semitism in these lands. Is the Jewish minority there to undergo another martyrdom because of political struggle on the part of Russian leaders for power? Why should the Soviet Union refuse to permit multitudes of Jews to emigrate, wishing to settle or join dear ones in the reconstituted State of Israel?

We who dwell in lands of freedom must not easily become reconciled to the erst-while enemies of freedom until these have proven themselves to be devotees of our way of life. What is this wooing of the erst-while Nazis on the part of Western Powers? One need only to read the brilliant critique in this regard written by Hans Habe. The author of "Our Love Affair With Germany" shows how the coddling of the Nazis and their rearmament is bound to lead to a repetition of the World War II tragedy, unless measures are taken to revise American policy in Germany. We pray that the Germans may be redeemed from the evil of Nazism which has negated human dignity and human freedom.

On Passover 1953 we are to keep in mind that we must battle against the Egypt of slavery forced upon us by others and also the Egypt within. How does this Egypt manifest itself? In slavery [illegible] We [illegible] harness our vital

(Continued on Page One Hundred and Two)

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[illegible] wholly disappear [illegible] right to say [illegible] Switzerland to Helvetia

MARCH 27, 1953 — VOL. XXXV, No. 26

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

This is one of the bad Passovers of history. In the free spots of the world, such as this country, Jews may recline at the Passover meal against cushions after the manner of free men and count their blessings out loud, giving thanks to God for their liberties and their opportunities for security. However, they do this under the shadow of misgiving for uppermost in their minds there is the thought of a great population of their people, including family, who are not only not free but who are actually boxed up, with all normal exits to freedom closed, in an age which has just recently demonstrated its facility for mass murder.

However, so far, those other millions of Jews in the Iron Curtain countries are only under threat, bad as that in itself is. It is not an already accomplished fact that so many have disappeared from sight, that so many are in some grim confinement, that so many were jailed and killed in some terribly efficient way or other, in a continuous plan of extermination. Moreover, whereas Hitler told the world in print what he would do with the Jews even before he came to power, no one believed that such a thing as the wholesale killing of innocent millions could take place in this day and age of time. Had the nations objected in determined protest, the German Jews could have been saved. But they either did not care or thought Hitler's intentions were empty fantasy. Now they know that such a threat of a ruthless dictator country may hold very gruesome meaning.

In the name of all humanity, with which Passover, the Festival of Freedom is concerned, it is to be hoped that such countries as Canada and the United States will assume in this new instance an international duty by providing some gesture of leadership in man's care for his fellow-man. On this Passover of the atomic age which has glimpsed its own power to turn the world back into chaos, men the world over are in danger of bondage to fear and frustration, to dreads that are vague and nameless but which can affect them in a positive way. They need open evidence that people are people, that world fellowship can grow and need not retrogress, that friendship among human beings must inevitably unite the world without dependence on surface variations of colour, climate, country, or culture.

In these unsettling days, acts of good will, however small, take on a new importance, whether they are domestic or international, because they are reassuring. People need to feel that good will is the natural and essential ingredient that humanity has and not some special, unusual and occasional occurrence that can not be relied upon even in an age which shivers at the prospect of atomic power misused to obliterate creation.

The recent action of the Ford Foundation in appropriating fifteen million dollars for the study of civil liberties, with the aim to "help restore respectability to individual freedom", may have come as a shock to Americans who had not taken note of the fact that the people of the United States are not as free to speak their minds as they were twenty years ago, and also not as ready to risk a penalty for doing it as they were twenty years ago. There is more timidity and less good will.

Speakers no longer talk so confidently of freedom of expression and thought as something won for all time. They keep restating the case for it and reminding their hearers about it in a warning way. The Ford Foundation is going to find out about the entire field of freedom and civil rights and just what the true legacy of American liberty is.

It will support activities directed toward the elimination of restrictions on freedom of thought, inquiry, and expression; and also policies to protect these rights. It will undertake research into the extent and nature of the internal Communist menace and the grave danger to civil liberties in methods that may be used to meet that menace. It will concentrate on: restrictions and assaults on academic freedom; due process and equal protection of the laws; protection of minority rights; censorship; boycotting, and blacklisting by private groups; principles of guilt by association.

It seems a sad day that chalks up the need for a study into the liberties of the American citizen, especially to this American-born, naturalized Canadian citizen. However, the study must have been inspired by publicly voiced expression by the lovers of traditional American freedom which disagrees without fear, and dissents the same way. One of these men must have been Judge Learned Hand, who wrote the famous opinion affirming the con-

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"Risk for risk, I myself had rather take my chance that some traitors will escape detection than spread abroad a spirit of general suspicion and distrust, which accepts rumour and gossip in place of undismayed and unintimidated inquiry. I believe that that community is already in process of dissolution where each man begins to eye his neighbor as a possible enemy, where nonconformity with the accepted creed, political as well as religious, is a mark of disaffection; where denunciation, without specification or backing, takes the place of evidence, where orthodoxy chokes freedom of dissent; where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists to win or lose. Such fears as these are a solvent which can eat out the cement which binds the stones together; they may in the end subject us to a despotism as evil as any we can dread; and they can be allayed only in so far as we refuse to proceed on suspicion, and trust one another until we have tangible ground for misgiving."

Another great voice for liberty is that of Supreme Court Justice William O. Douglas, to whom Jacob S. Potofsky, president of the Amalgamated Workers of American, presented the C.I.O. annual $1,000 Sidney Hillman Award For Meritorious Public Service, calling him "one of our most steadfast guardians of our individual liberties," saying, "Justice Douglas has struck out against poverty, exploitation, hunger and disease. Guided by a firm belief in the brotherhood of man, he has made himself an apostle of freedom throughout the world. He has not retreated nor equivocated to avoid the smears and easy labels of democracy's enemies. In our times, when hysteria and coercion walk our land, it takes real courage to speak out bluntly and without fear."

The good, hard, common, horse-sense of free men like these will roll up an aroused opinion on their side and finally set to naught the evil doings of men who trade on fear for their own tyrannical purposes. Another Passover will come around and it will be a better one, at least in this part of the world. Meantime, let the nations hear voices raised against the upsurge of anti-Semitism which darkens this Passover for Jews all over the world, to the end that the oppressor may at least [illegible]

Passover: Everlasting Faith In Freedom

BY RABBI NORMAN N. SHAPIRO, BETH TZEDEC SYNAGOGUE, TORONTO

"It is not because they went out of Egypt that Israel became a free people, it is because they set their faces toward Sinai". Thus comments Theodore Herzl Gaster, world renowned Jewish scholar, lecturer and archaeologist in his book on Passover. For our Biblical forebears, entering the promised land, marked the end of the forty years of wandering in the desert the completion of a journey from Egypt to Sinai to Canaan. Today over 3,000 years have elapsed since the Exodus and the celebration of Passover in the State of Israel takes on its most thrilling and meaningful aspects.

It must however, be remembered that Passover was not just a symbol of liberation from Egypt but a celebration of human freedom, and an emphasis on the idea of freedom itself. Pesach enjoins us to put an end to all slavery. Though the sacrifice be great and the difficulties many, we ought not rest until the chains that enslave all men are severed. Passover's answer to slavery is not absence of slavery, but militant struggle for independence.

Yet it must be borne in mind that human beings can be subjugated in a variety of ways. People can be enslaved to themselves through envy, bitterness, jealousy, passion, cowardice, or laziness. Men and women can be trammelled by poverty and inequality, by intolerance, by the fear of need. In the final analysis it might be added that if Jews are forced to abandon their Jewish way of life, they are also slaves.

Passover calls us to be free, free from the tyranny of ourselves, free from the gnawing, destructive hate which eats away and corrodes the ties which unite mankind, free to exercise our prerogatives as Canadians by pursuing our religious inclinations. The Passover holiday endows the Jew and every liberty-loving person with hope when the darkness of bigotry descends upon mankind. Passover gives us trust in the "Keeper of Israel who slumbereth not, nor sleepeth." Passover is the everlasting faith in the emergence of light over darkness and truth over falsehood.

We read in the Passover Haggadah: "In every generation it is a man's duty to regard himself as if he had gone forth from Egypt". Why are we required to read this passage year after year? The answer lies in that no matter where the Jew is, be he rich or poor, he is asked to recall the humble origins which were his in Egypt during the "Exodus". If a man is fortunate enough to live in a country where he is blessed with rights and privileges, then he too must recall that liberty is achieved by way of struggle and maintained through constant vigilance. If the one who reads this passage in the Haggadah is suffering from a lack of privileges or from reverses, then he is asked to recall the difficulties of the Israelites and their suffering, indicating thereby that everything in the world is relative, that the quest for freedom needs to be renewed in every generation.

The question has been propounded: why do we drink a fifth cup of wine at the Sedarim? Why do we limit ourselves only to the traditional four cups which are based on the following synonyms for redemption in the Bible (Ex. 6:6-7) (V'hotsesee, V'heetzaltee, V'gaaltee V'lakachtee). Some of our scholars were puzzled by this. Maimonides resolves the difficulty by telling us that one may drink a fifth cup of wine because of the fifth promise (Ex. 6:8) "V'heiveysee", "and I will bring you into the land". He rules that the privilege is ours; one may do as one pleases. Yet the question remains, what is the significance of the expression, Maimonides employs, namely, "the privilege is ours"?

The answer is that the first four expressions of redemption in the Torah portray the historic events leading to deliverance of our ancestors from Egyptian bondage and finally to Canaan. The "four cups" represent past victories, redemptions and triumphs of our people. But the fifth cup refers not to anything in the past but rather to the future redemption of Israel. Today, in Israel, we are experiencing the beginning of salvation in Jewish statehood and the return to Zion. But the complete redemption of Israel socially, eco-

(Continued on Page One Hundred and Thirteen)

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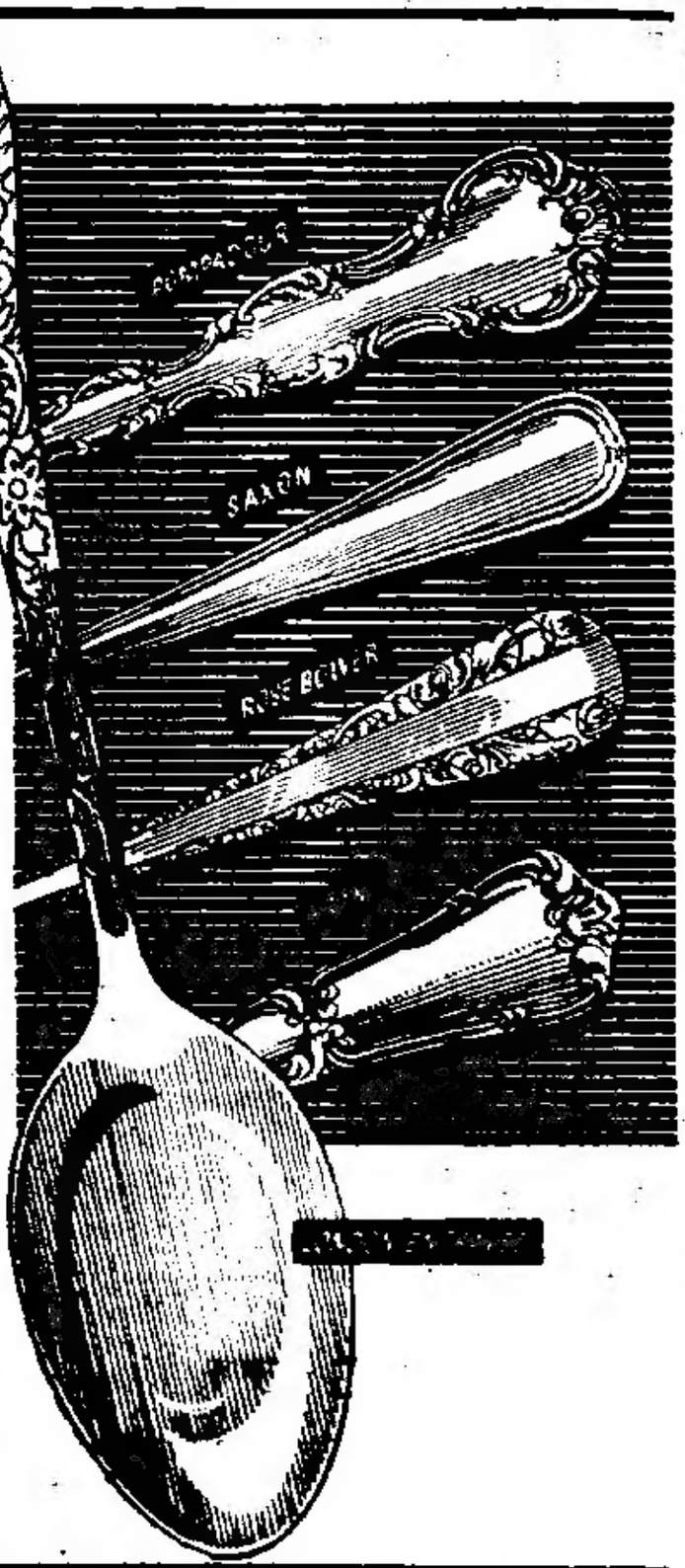

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The Jewish Music Festival In Toronto Enriched The Entire Community

BY DR. JOSEPH KLINGHOFER, 136 LANGFORD AVENUE, TORONTO, EXECUTIVE SECRETARY, EDUCATIONAL AND CULTURAL COMMITTEE, CANADIAN JEWISH CONGRESS CENTRAL REGION

It was in 1944 when the National Jewish Music Council, sponsored by the National Jewish Welfare Board in New York, conceived the idea of organizing annual Jewish Music Festivals which would highlight the musical heritage of our people and at the same time stimulate creative efforts in this field in our present day. The originators of this idea felt that by bringing the message of Jewish music to the Jewish community of North America at large they would achieve better understanding and appreciation of our contribution to humanity in the area of music.

By elevating standards of Jewish music in content and performance they endeavoured to accord Jewish music dignity and status in Jewish and general culture in America. The response of the communities was so gratifying that three years later the National Jewish Music Council decided to expand the duration of the festivals from a Jewish Music Week to a Jewish Music Month. The choice of Shabbath Shirah, the Sabbath of Song, as the starting date of Jewish Music Month was a very fortunate one. It is the Sabbath when the Song of Moses (Exodus 15) is part of the Torah reading and the Song of Deborah (Judges 5) is the Haftorah for the day.

Shabbath Shirah is the Sabbath before Tu B'Shvat, Jewish Arbour Day, when the blossoms of the almond trees announce the coming of the spring in Israel. Spring and song go together. Here, in our country, Jewish Music Month comes at the height of the season of cultural events and of many presentations of all types of artistic expression.

There is much logic in the view expressed by many educators and community leaders that we should not single out one period of the year for proclaiming Jewish Book Month or Jewish Music Month as the time when the Jewish Book or Jewish Music should be appreciated or cultivated. They would like to see Jewish life inspired by Jewish creative thought and art during the entire year. However, in our daily life, exposed to many influences from the surrounding environment, we need a number of holiday seasons when our full attention is focussed on Jewish content. Jewish Music Month offers the Jewish communities and their organizations and schools an excellent opportunity to remind our people of the wide-ranging creativity in the area of Jewish music.

Festivals, music recitals and concerts feature the centuries-old synagogue tunes, the Yiddish folk songs, Chassidic niggunim, sentimental Jewish lullabies, and vivid contemporary Israeli songs, dances and marches which have given so much joy and expression to our people. From these songs many Jewish composers have derived their inspiration in their creative work.

And yet, there are those who deny the reality of a Jewish music. They claim that what is called Jewish music is really Slavic, Balkan, or Oriental and that some elements of Hebraic music can only be identified in chants of the Synagogue which are legitimate descendants of the kind of music that existed in the lands of Israel and Judea before our Common Era. The strength of their argument lies in the difficulty of defining Jewish music.

The ancient Hebrews were familiar with rhythmic music, as is attested by the poetry of many books of our Bible. The Book of Samuel (Ch. 17) tells us how David played on his harp before King Saul and relieved the melancholy king from the evil spirit. The Psalms, attributed to King David, are poems that were sung by the Levites and priests and by the people on their pilgrimage to Jerusalem. Prophets and preachers alike based their fiery improvisation and sermons on a most impressive rhythmic beat.

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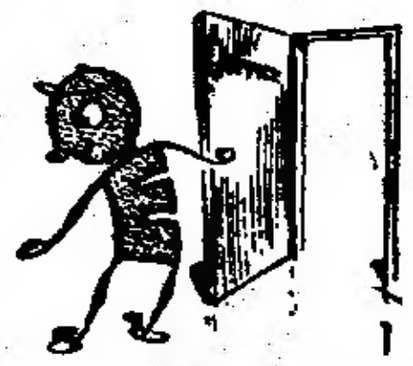

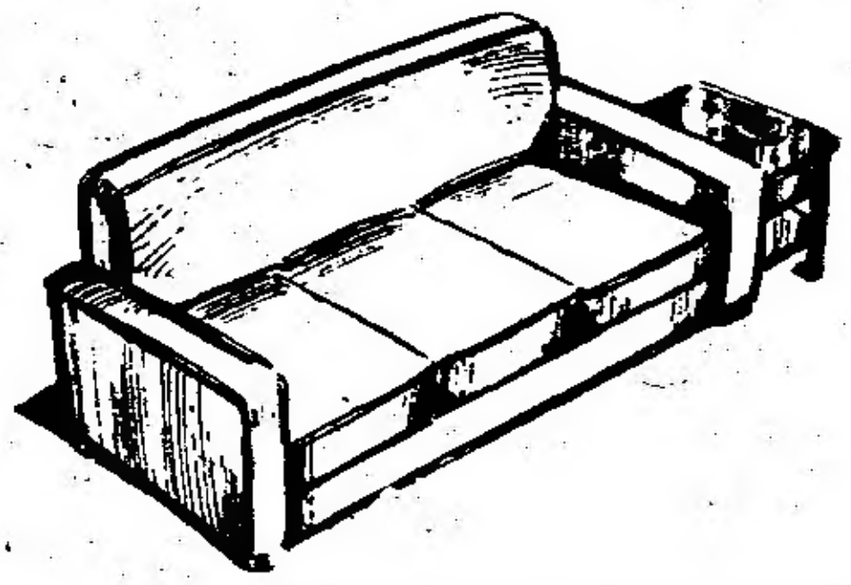

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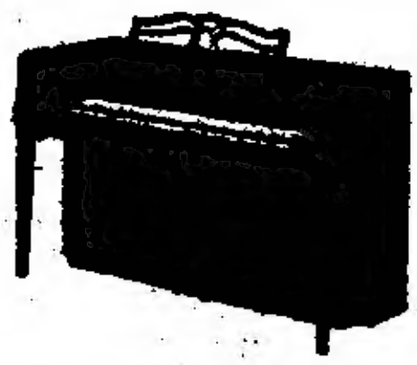

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The Progress Of The Hebrew Movement In Canada

BY I. I. GORDON, 908 DUNLOP AVENUE, MONTREAL, NATIONAL PRESIDENT OF KEREN HATARBUT, HEBREW CULTURE ORGANIZATION OF CANADA

"Jewish statehood could not have been achieved without the spiritual rebirth which preceded it and which now proceeds with new tempo. Together with the task of strengthening the State of Israel we are faced now with the immediate responsibility of deepening our spiritual foundations. We must double and triple our activities in the Hebrew cultural spheres both in Israel and elsewhere."

The above statement was made by the late Dr. Chaim Weizmann. He, as many Zionist leaders, knew that without an accompanying spiritual rebirth, there could not have been a Jewish State. Actually, our Hebrew poets and writers were the first to lay the foundations of the reborn State of Israel. Well, we have a State — and what now? Weizmann provided the answer: "We must double and triple our activities in the Hebrew cultural spheres both in Israel and elsewhere."

Dr. Abba Hillel Silver said: "No Jewish community ever survived for long which ignored Hebrew. Failure to teach the Hebrew language is consigning the future of the American Jewish community to cultural sterility. If we are thinking of any cultural link between Israel and the Jews of the Diaspora, then we must be thinking in terms of the Hebrew language."

There are many among us who ask the question: "Hebrew? What for?" They say: "You certainly don't believe that all the Jews in America will speak Hebrew." They usually admit that Hebrew is all very well for Israel. It is the language in which the Bible was written and the key to our spiritual treasures, so it is fitting that Hebrew should be the national language of Israel. But of what use is it to us in the Diaspora? Dr. Silver answered this question in the above quotation.

We feel that Hebrew is essential for the survival of Jewry. It is probably the best instrument for Jewish continuity. Hebrew serves as the common thread which links Jewish generations and Jewish communities all over the world. Had we not neglected the teaching of Hebrew, Israel would not have faced the great and serious difficulty of fusing together the hundreds of thousands of Jews who came from various parts of the world and who are to become one nation.

Canadian Jewry [illegible] educational institutions. There are a number of Hebrew schools in this country which are among the finest on the American continent. However, the dissemination of Hebrew culture among the youth and adults was somehow neglected. Keren Hatarbut, the Hebrew Culture Organization of Canada, undertook to further Hebrew culture among these groups. Keren Hatarbut is relatively a young organization: it is only eleven years old. However, it is with pride that we can report a great number of successful activities in the sphere of Hebrew culture in Canada.

In many Canadian cities hundreds of men and women are attending the Hebrew classes conducted by Keren Hatarbut. You will find in the Hebrew courses students of all ages. Boys and girls of fifteen and sixteen — men and women of fifty and sixty. They all come to learn Hebrew. Some of them knew it earlier but have forgotten, and they wish to refresh their knowledge of Hebrew and acquire more of it. There is a good number of men and women who start from the very beginning, actually from the Alef Bet, but within two or three years of attending the Hebrew courses they are able not only to speak Hebrew fluently, but to read and understand Hebrew literature.

We have every year, a number of students in the Keren Hatarbut Hebrew classes who write the "Jerusalem Examination". The Hebrew University in Jerusalem and the World Organization for Hebrew Education established six years ago the "Jerusalem Examination". Candidates must have an adequate knowledge of the Hebrew language and ancient and modern Hebrew literature in order to pass the examination and obtain the Jerusalem diploma. Six of our Keren Hatarbut students received the Jerusalem Diploma

(Continued on Page Ninety-Nine)

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Labor's Fight For Human Rights In The Province Of Quebec

BY KALMEN KAPLANSKY, 3295 RIDGEWOOD AVENUE, MONTREAL, NATIONAL DIRECTOR, JEWISH LABOR COMMITTEE OF CANADA

This article is based on a report presented by the author to a Conference of Jewish organizations, held under the auspices of the Canadian Jewish Congress, in Montreal.

Organizations and individuals engaged in the work for human rights in Canada have every reason to be satisfied with developments during the year 1952. Outstanding amongst these was the fact that the Federal Government recognized the necessity for legislative and administrative measures to restrict discriminatory actions and to foster unity and understanding. I refer to the three measures announced by the Federal Government during the past year: 1) The amendment to the Unemployment Insurance Act dealing with the prevention of discriminatory practices in the operations of the National Employment Service; 2) The Order-in-Council prohibiting discrimination in all government contracts; and 3) Bill 100, Canada's Fair Employment Practices Act, which was given First Reading on January 13, 1953, and piloted through Parliament by the Minister of Labor, the Honourable Milton Gregg, V.C.

These three measures were introduced largely in response to the urgings of the national trade union organizations in Canada and reflect the changed attitude of Canadians towards the problems of racial and religious discrimination. Mention should also be made of the vigorous campaigns for provincial fair employment practices acts presently conducted in British Columbia and Manitoba, and the educational work carried on by the trade union movement throughout the country for unity and understanding and against all forms of racial and religious discrimination. The organized labor movement has played a very important part in this work.

This article, however, deals with activities in Montreal and in the Province of Quebec. Whilst the emphasis in the other provinces and federally has been on legislation and social action, activities in the province of Quebec are still mostly confined to education. The work in Montreal and in the province of Quebec is carried on through the Montreal Labor Committee Against Racial Intolerance, composed of representatives of the Montreal Trades and Labor Council (TLC-AFL); The Montreal Labor Council (CCL-CIO); and the Jewish Labor Committee. Claude Jodoin is the chairman of this Committee; W. J. Smith, of the Canadian Brotherhood of Railway Employees, vice-chairman; and Jacques-V. Morin, executive secretary.

The Joint Labor Committee Against Racial Intolerance is in charge of a day-to-day educational program in the ranks of the trade union organizations affiliated to the Montreal Trades and Labor Council and to the Montreal Labor Council. During the year 1952 the Committee arranged for 58 such programs. They consisted of films showings, literature distribution, short talks on the problem of discrimination and discussions; 38 such programs were organized in the trade unions affiliated with the Trades and Labor Congress of Canada, 14 with Canadian Congress of Labor unions. Programs were also organized in Granby, Hawkesbury, Quebec City, and Valleyfield. About 3,000 people participated in these meetings.

For the first time during the past year the National Syndicates affiliated to the Canadian and Catholic Confederation of Labor made formal use of the services of this Committee, although they are not affiliated to it. The secretary arranged for 10 educational programs with these unions. Of particular interest were two film programs arranged for the striking employees of the Dupuis Freres Department Store with an attendance of approximately 900 on each occasion. One of the French films shown was "Skipper Next To God", which tells the story of Jewish refugees who escaped from pre-war Nazi Germany. The Catholic Syndicates also made use of the Committee's films for several out-of-town programs held in Joliette, St. John, and Sorel.

A working relationship was established last year with the members of the Research Center on Human Relations (Centre de Recherches en Relations Humaines), a sociological institute conducted by the Dominican Fathers and composed of University of Montreal psychology teachers and students, interested in promoting better human relations. This center and the Labor Committee have cooperated on many occasions, as outlined elsewhere in this article: The annual institute on inter-group

(Continued on Page One Hundred and Two)

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Dora Harris Wechsler, Of Toronto: An Appreciation Of The Ceramic Artist

BY ABA BAYEFSKY, 24 ST. MARY STREET, TORONTO, ONTARIO PRESIDENT OF THE FEDERATION OF CANADIAN ARTISTS

Among Canadian artists today there is the continual problem of making contact with the public. The arts can thrive only with broad appeal, and with the interest and support of the general public. Among the artists themselves, there is another dilemma, the conflict of "modernism" versus "realism"; and while this question is an ever present one, it produces from time to time artists able to combine the thoughts of both groups in such a manner that the problem simply dissolves.

It is this situation that Dora Harris Wechsler, of Toronto, broached in a unique manner. Dora Wechsler was an artist who combined both subtle humour and realism with a contemporary approach. Her figure groups and single figures from the beginning of her work as an artist had a wholesome, refreshing contact with people, and in all the work that she did, she never lost sight of this fact.

It can be said of her work that satire was prevalent at all times, and in this lies her strength. For her observations were penetrating and pertinent, although her treatment of the subject had a veneer of simplicity. There was a quality of caricature in all her work. Through it, as a ceramic artist, she made her work both visually attractive and aesthetically satisfying. In much of her work the treatment of the subject is extremely simple, but to anyone who practices the arts, it is well known that to achieve a simple result is itself a most difficult and desirable attainment.

I am thinking now of a work of hers called "Park Bench" with two figures seated side by side on a bench. The head of the woman is tipped slightly to one side, her eyes downcast. Her companion has one arm resting behind her on the back of the bench, and in his other hand, he holds a paper limply. The shape of the bench on which they sit also accentuates the figures, and despite the solemn quality of these two lone figures, there is a gentleness of interpretation that arouses deepest sympathy.

Or, in another work, a group of sailors are obviously feeling the pleasures of shore leave. The position and stance of these figures is jaunty, cocky, but not without difficulty do they stand. The satire here is unmistakable. It is this keen observation and understanding that makes her work so easily understood and well-liked by both artists and public.

The ceramic artist is a sculptor and painter who models things in clay, and then introduces colour (glazes) which gives the work a finished and colourful appearance. Ceramic art is at its best an art form which requires that these two skills, sculpting and painting, be combined in equal measure without conflict. Only when this is done, can the subject come forward and release its message. For the artist must know how to use glazes and the many technical problems likely to result when the work is "fired", that is, when it is placed in an oven with great heat. This need for technical knowledge is a part of an artist's craft that is not generally known. But pride in the perfection of one's craft is much of the pleasure and satisfaction that an artist obtains from his creative efforts.

We can recognize that ceramic art maintains its place as art through people such as Dora Wechsler. We must remember that much of her work was done during the war years, and it was in this period that she reached her greatest peak of development. Ceramic art does not lend itself easily to commentary on such matters as war or social conditions, but it was this very thing that she found best able to portray and it was here that the sense of the comic, and the pointed qualities of satire all became so meaningful in her work.

They were difficult years for her, and when the war years were over, she continued to work for the promotion of the arts and, despite poor health, maintained a freshness and objectivity in her personal being that can stand as an example to many others. Dora Wechsler served in many Art Societies and Associations in various capacities. For several years, she was both president and executive member of the Federation of Cana-

(Continued on Page One Hundred and Eight)

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The Role Of Volunteers In Developing New Community Services

BY DONALD B. HURWITZ, DIRECTOR, FEDERATION OF JEWISH COMMUNITY SERVICES OF MONTREAL

The following article appeared in the Jewish Social Service Quarterly:

Effective social service can be carried out only through the full partnership of the professional and volunteer members of the community. This is particularly true in the private field where support and participation from the community as a whole are essentials without which no really constructive program can be effected.

The realization of this simple fact has been one of the major factors underlying the course and development of our modern social work activities and every effort is made to strengthen this great and immutable partnership in every possible way. Committees, boards, educational projects, special activities and devices of great variety have made their contributions towards assuring that the bonds between the partners shall be strengthened continuously.

There is, however, one aspect of the situation which merits further exploration and seems to hold a potential for development which is not now being fully realized. There are two closely related problems confronting most organized communities and they should be viewed together.

In the first place, a great many societies and special interest groups are raising money through their own private channels outside of the major community campaigns and are spending this money in philanthropic work without clearance, without coordination and without reference to the work being done by the community's established agencies. Many of these societies have their own lists of clients and their own methods of operation. They sponsor a variety of services and provide special and general relief grants.

These organizations are comprised of individuals, for the most part, who are inspired by highly desirable motivations. They are the kinds of groups which sparked the development of many of our modern social services through their traditional interest in the welfare of their neighbors.

The difficulties which arise are caused by the overlapping, duplication and inevitable frictions which must arise out of an unorganized and sometimes competitive situation of this kind. A substantial part of the community's resources is wasted because so much of the work of these groups is not a constructive contribution added to those which already exist on a community-wide basis, and there is frequent exploitation of the good-will and material resources which they supply.

The second situation with which most organized communities have more than a nodding acquaintance is the fact that while their populations, needs and, subsequently, activities have been growing, their fund-raising machinery has found it difficult to hold the line, let alone move ahead. Campaign after campaign has felt the retarding influence of fund-raising headwinds which tax every resource to assure steady balance and forward motion.

In other words, a kind of squeeze play is in effect, the squeeze upward being provided by the need for additional or expanded services, the squeeze downward by financial limitations. Here, then, are two interesting sets of factors — on one hand sizeable, well-motivated resources not being used to the best advantage; on the other hand, increasing difficulties in finding resources to meet needs on a community-wide basis.

Many able and sincere community leaders have been forced for practical reasons to become more and more resistant against any efforts to develop new community services or expand existing ones.

(Continued on Page One Hundred and Fifteen)

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The Building Of A Great Canadian Nation Of Free Men

ADDRESS BY THE HONOURABLE S. S. GARSON, Q. C., MINISTER OF JUSTICE AND ATTORNEY GENERAL OF CANADA, TO THE B'NAI B'RITH MOUNT ROYAL LODGE OF MONTREAL

Like many of my fellow Canadians, I have long since been aware of the very outstanding service which is being rendered in so many fields by your international B'nai B'rith organization. The welfare of the under-privileged, spiritual and cultural considerations, the university student and public relations generally, all these have been and continue to be the concern of B'nai B'rith to which we, as fellow members of the larger community, are ready to pay tribute.

In the development of our country the citizens of this great city of Montreal have played a notable part. Too often, in my opinion, the discussion of Canadian development is limited to economic and political progress. There are other essentials of our national development, our moral and spiritual life, our progress, for example, in such matters as tolerance and good citizenship, our cultural advancement, all of which are fully as vital as is the economic development of the nation. Indeed, these moral and spiritual qualities are really the other side of the same coin.

We so often say that the great dynamic of our economy is the free enterprise of its citizens. Yet free enterprise is only possible so long as the dignity and worth of the human individual and his freedom within the law to initiate business and progress is respected by society and protected by the Government; and so long as there are enough individual citizens who have the courage and ability to shoulder the pretty heavy responsibility of free men in a free country; so long, in a word, as the human spirit remains free.

Hence, as Lord Morley once said: "Those who would treat politics and morality apart will never understand the one or the other." Democrats of integrity and understanding have always understood this; but unfortunately the last century has witnessed the growth of a pseudo-scientific attitude among many people in our Western world which has blurred or destroyed the difference between right and wrong. Inevitably this blurring or destruction has had its effect upon the inner convictions of some democratic citizens and has left them without enthusiasm to exercise their freedom in the midst of what they may regard as the bewildering and unjust complexities of the modern free society.

This leads them to seek a new gospel in both the political and religious spheres, a gospel which will provide a direction of their lives from without themselves, and what they regard as an orderly intellectual haven in which their unhappy minds can be at rest. These facilities the totalitarian masters are only too willing to provide; for subservience is the very thing they are seeking in their subjects. Hence, out of disillusionment with democracy comes treason to democracy.

Let me illustrate this by reference to the Communist Trinity. Marx implicitly accepted the principle of external direction in his vehement repudiation of "bourgeois morality" and in his hostility to religion, which is predicated on the principle of inner conviction and personal morality. Lenin insisted that everything that furthered the revolution was moral, and everything which hindered it was immoral; that any means, no matter how frightful, was justified by the externally-imposed ends. Today, Stalin's monolithic state of organized injustice and terrorism provides a grim warning to the remaining free peoples of the world of the importance of their own belief in the moral spiritual principles of freedom.

In the face of the political dogmas with which our enemy confronts us, it is important that we have a clear understanding of the sources and nature of our own political beliefs and culture. The three main streams of our Western culture derive from Hebrew, Greek and Roman sources. Each provided an element of inestimable value to our way of life.

The unparalleled spiritual insight of the Hebrew race underlies the religious and moral principles of the West. The Greeks gave us their glorious art, their philosophy, still in its own way fresh after two thousand years, and the Greeks gave respect for reason, which has always been one of the surest defences against tyranny.

From Rome, particularly from the Golden Age of Imperial Rome, we have learned the value of the rule of law and order in a stable society, of how profitable it is to the individual that he should

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sacrifice, in the interests of ordered society, some portion of his absolute freedom in order that he may enjoy that political stability which makes the remainder of his freedom of infinitely greater value to himself and society.

These three great contributions of moral principles, reason, and order are so inter-related in the synthesis which is Western Civilization, that the loss of one would imperil if not destroy the others.

The rule of law implies a concept of justice implacably hostile to the cynical doctrine that might makes right which rules in the outer-directed society. In the main, the foundation of a rule of law is the general acceptance by all citizens of certain moral principles which it is the purpose of the law to bring to bear upon the relations between man and man and between man and the state. All totalitarian groups reject these principles. However bitterly they may fight each other, all of them are in rebellion against the rule of law of the free society.

Underlying the doctrines of all of them, whether they be Fascists, Nazis, or Communists, is the same fundamental assumption that men shall be governed not by law but by power. And the main reason they contend against one another with power for power is that they have all rejected the idea that there is a law which is superior to tyrants, potentates, magnates, majorities and mobs. They do not believe in goverment of the people, by the people and for the people. They believe in government of the people by the party for the party.

It is not enough, however, that we are in opposition to these totalitarian groups. Nor is it enough that we subscribe to the rule of law. What is most important of all is that we possess institutions and the outlook which make sure that in practice the rule of law will be effectively enforced and observed.

We seek a society whose members in all things will render justice, to one another and to their state which will be just to them. But even in the best society of human beings there will be those who will not render justice to others. We must pass laws to compel from them the best substitute for justice that laws can enforce. But we must not make the mistake of thinking that it is possible to achieve perfect justice by enacting and depending upon written laws.

To achieve perfect justice there must be added to laws, or indeed there can be substituted for them, an adequate tolerance and loving kindness or charity to all, which usually only those who believe in a moral order possess. But should we be so naively wrapt up in lofty but abstract ideals about tolerance and the like that we fail to pass such laws as are required, and to provide the practical means by

(Continued on Page One Hundred and Eight)

IMPORTANT NOTICE
to all tenants and landlords

1. Tenants satisfied with the present terms of their leases expiring on or after April 30, 1953, are granted an automatic extension of their lease until April 30, 1954, if no objection is raised thereto by the landlord under provision of paragraph 4 of this notice.

2. Tenants not satisfied with the present terms of their leases should apply in writing to the RENTAL ADMINISTRATOR for an extension prior to April 1, 1953, if the lease expires April 30, 1953, and at the latest 30 days before its expiration, in case of a lease expiring after April 30, 1953.

3. Tenants who intend to leave their premises at the time of lease expiration April 30, 1953, should give a written notice to the landlord prior to March 31, 1953, and at the latest 30 days before its expiration in the case of a lease expiring April 30, 1953.

4. If the landlord is against this automatic extension, he must give written notice of his opposition to his tenant not later than March 31, 1953, if it concerns a lease expiring April 30, 1953, and at the latest 30 days before the expiration in cases where the lease expires after April 30, 1953.

In case of notice being given by the landlord on or before March 20, 1953, tenants should apply to the RENTAL ADMINISTRATOR for an extension prior to April 1, 1953. If notice is given by the landlord after March 20, 1953, the tenants should apply for an extension within 10 days following the receipt of the notice.

FOR ANY FURTHER INFORMATION, APPLY TO THE OFFICE OF YOUR LOCAL ADMINISTRATOR.

The Kibbutz

BY JOHN HERSEY

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A baffling and troublemaking phenomenon of this century—the mutability of socialism—is symbolized in Israel in the type of agricultural village known as the *kibbutz*. ("*Kibbutz*" is a Hebrew word that means "settlement;" its plural is "*kibbutzim*;" the members of such a community are "*kibbutznikim*.") In its original conception, the *kibbutz* represented an almost pure and ideal socialism. The *kibbutz* movement was founded early in the century by Zionists who regarded themselves as pioneers in a land that would one day, they felt sure, be a Jewish state. Part of the motivation for the establishment of *kibbutzim* in the harsh hills and swamps of Palestine, on lands untended for nearly two millenniums, was to show to Jewry in the Diaspora that the country of its forefathers could be brought back to flower; part of the motivation was to create a political fact that would affect the future of Palestine—Jewish land settled by Jewish farmers—and part of it, too, was to test a dream of socialism. In the early *kibbutzim* there was no private property whatever; all the things a member used—the land he tilled, the house he occupied, the clothes he wore, the food he ate, the cigarettes he smoked, the books he read, the violin he played—belonged to the community and were his only to borrow or consume by allotment. Each member of the *kibbutz* gave according to his ability and received according to his needs. There was absolute equality of work and of the sexes. No one was exploited by anyone else; the concept of hired labor was anathema. Even the children belonged to the community; they slept, played, and were schooled in central children's houses, and visited their parents for only a couple of hours each afternoon. The settlement was governed by its whole membership, which assembled in general meetings every week to discuss its problems. The membership elected various executive officers each year, but rotated them to make sure that no one would get the feel of power.

The *kibbutz* of today, inheritor of these forms and ideals, is suffering a mortal crisis. Recent history has brought tremendous pressure to bear on the *kibbutz*, and so has the fact the the *kibbutzniks* are human beings. Paradoxically, the *kibbutz*, which was initially dedicated to the creation of a Jewish state and to the attraction of immigrants to the Holy Land, has been terribly strained precisely by the realization of the state and by its fantastic immigration. Like a wild creature entering a new environment, the *kibbutz* has had to adapt or die. Its socialism has changed—in some ways matured, in some ways been corrupted, in some ways aped capitalism. It has subtly metamorphosed into several new things, as various as the socialisms of Sweden, Yugoslavia, the Soviet Union, China, and Britain. The movement is politically fragmented. It still has many remarkable, idealistic features, but it has changed.

The *kibbutzim* made a great contribution—a wildly romantic and much-storied contribution—to the foundation of the State of Israel. Many of the newer ones were established for strategic reasons just before or during the fighting against the Arabs. On the night of October 6, 1946, in what came to be called Operation Negev, eleven groups of settlers drove in trucks to previously chosen sites, erected stockades and watchtowers, and dug in to defend eleven brand-new outposts of Jewry in the great southern desert of Palestine, the Negev, whose sky is iron and whose earth is brass. The settlers fought the bitterest kind of fight there against both Arabs and nature. Similarly, in 1948 a number of *kibbutzim* were scattered, as if by a wide-swung hand sowing seed on rocky soil, across western Galilee and Samaria, so that the partitioners of Palestine would have to take into consideration thereabouts that which is nine-tenths of the law. Some time ago, I visited 'Urim, in the desert of the south (one of the settlements of Operation Negev), and saw there in the dust a lawn—a round plot of desperate grass, surrounded by little boxlike homes, a tidy children's house, a spanking new "cultural house," a dining hall prefabricated in Western Germany, and a group of barns, sheds, and shops. Fields lay outside this circle, and in them lush green patches of sorghum, corn, and truck crops exploded out of the dry loess. Later, I visited Sa'sa', which had been placed for strategic reasons on the great spine, as rough as a dinosaur's back, that divides western Galilee from the Jordan Valley. Every field at Sa'sa' contained a hundred thousand small stones. The *kibbutz* had six tractors, but in such soil machine cultivation was almost impossible, and the clannish rocks had to be cleared by hand, in baskets; experts were advising the young modernists of Sa'sa' to revert to mules and wooden plows. There is no water at Sa'sa'; its *kibbutzniks* fetch water every day, for drinking and for irrigation, from a well several miles away, in a cubical steel tank, which they

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Passover Greetings

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Passover Dictionary

BY ASHER BLOCK

ADDIR HU—A hymn in the Passover eve Seder Service, ending with the refrain BIMHERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.

Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN—Literally, "dessert" —an Aramaic expression for "remove the food."

During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.

It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH — "The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.

A'haron Shel Pesach is one of the days in the Jewish calendar when YIZKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10:1) prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (See MO'OS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesach (14th of Nisan). Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . King of the universe, who has commanded us to remove all leaven."

To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house, and then make the rounds to collect them. (See BIUR and MECHIRAT HAMETZ).

BIUR HAMETZ—"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.

But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION—The accusation that Jews use Christian blood in connection with their (Passover) ritual.

A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144—the case of St. William of Norwick. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much too numerous and much too nauseating to mention. (The Jewish Encyclopedia gives a long list of them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling". It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement. The red wine, used at the Seder, may have served as a present for them.

The rest, there however, most

Continued on Page Ninety

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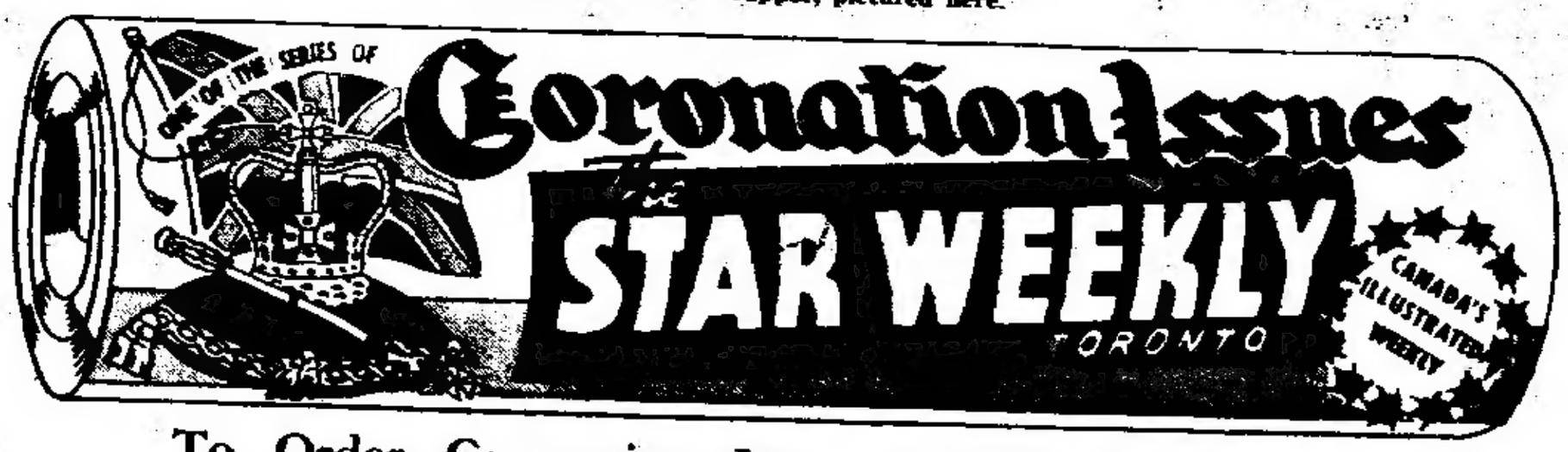

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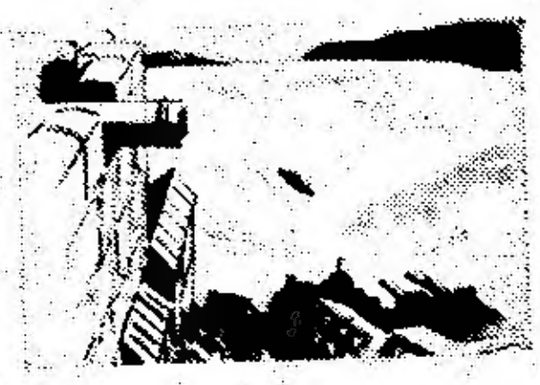

atmosphere of Old France in America.

Here, we have cities and towns as up-to-the-minute as today's newspaper. But we have others whose venerable spires, peaked roofs and quaint streets and places look back to the days of the Kings of France and the Court of Versailles; to fearless voyageurs and heroic missionaries who carried

civilization and the fleur-de-lis to the far-flung corners of all North America.

Our shrines and battlefields, our sea and lake bathed mountains, our

forests and streams, our glens and fjords, our very way of life, all beckon to you, to everyone who passes our picturesque portals to enjoy a French-Canadian vacation.

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—Drummond Photos

Mrs. Harvey Lawrence Kolnitsky, of Oshawa, was Miss Marcia Lee Litvack, daughter of Mr. and Mrs. Samuel Litvack, 303 Wychwood Avenue, Toronto. Mr. Kolnitsky is the son of Mr. and Mrs. David Kolnitsky, of Oshawa.

—Graphic Artists

Mrs. Bernard William Freedman was Miss Toby Robins, daughter of Mr. and Mrs. Samuel Robins, 129 Rusholme Road, Toronto. Mr. Freedman is the son of Mr. and Mrs. Benjamin Freedman, 6 Glenorden Road.

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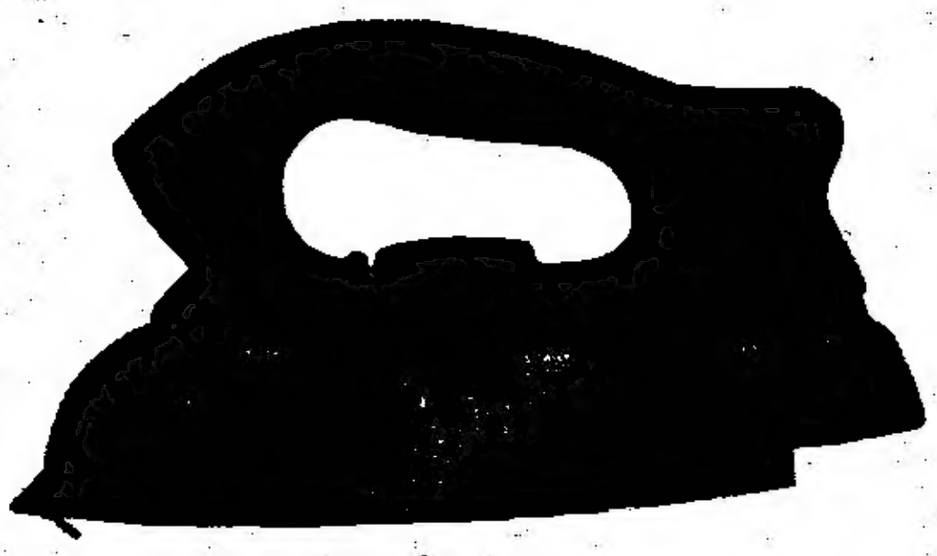

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Mrs. Harold Rosnick, below, 22 Shellmor Boulevard, Toronto, was Miss Loretta Switzer, daughter of Mr. and Mrs. Victor Switzer, 1035 Eglinton Avenue West. Mr. Rosnick is the son of Mr. and Mrs. Joseph Rosnick, 562 Roselawn Ave.

—A. Gilbert

Mrs. Leonard Godfrey, above, 14 Collinson Boulevard, Toronto, was Miss Pearl Lottman, daughter of Mr. and Mrs. Samuel Lottman, 50 Ava Road. Mr. Godfrey is the son of Mr. and Mrs. Max Godfrey, 326 Rushton Road.
—A. Gilbert

Mrs. Harvey Gerlock was Miss Annette Geist, daughter of Mr. and Mrs. Samuel Geist, 17 Peveril Hill Road South, Toronto. Mr. Gerlock is the son of Mr. and Mrs. Marvin Gerlock, 169 Ava Road.

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Mr. Gerlock
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Mrs. Harvey Chester Krentzman, above, of Boston, Mass., was Miss Faria Hazel Blumer, daughter of Mr. and Mrs. Charles Blumer, Murray Hill Avenue, Montreal. Mr. Krentzman is the son of Samuel Krentzman, of Boston, and of the late Mrs. Krentzman.
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Mrs. Theodore Zubata, above, was Miss Bernice Ann Abramsky, daughter of Mr. and Mrs. Harry Abramsky, of Kingston, Ont., granddaughter of Mrs. B. Levin, 4865 Queen Mary Road, Montreal, Que. Mr. Zubata is the son of Mrs. Rose Zubata, Arlington Avenue, Toronto, and the late Isaac Zubata.
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Mrs. Jerome Philip Usheroff, above, 5850 Decelles Road, Montreal, was Miss Joan Moore Corson, daughter of Mr. and Mrs. Alex Corson, 639 de l'Epee Avenue. Mr. Usheroff is the son of Mr. and Mrs. Benjamin Usheroff, 72 Pagenaia Avenue.
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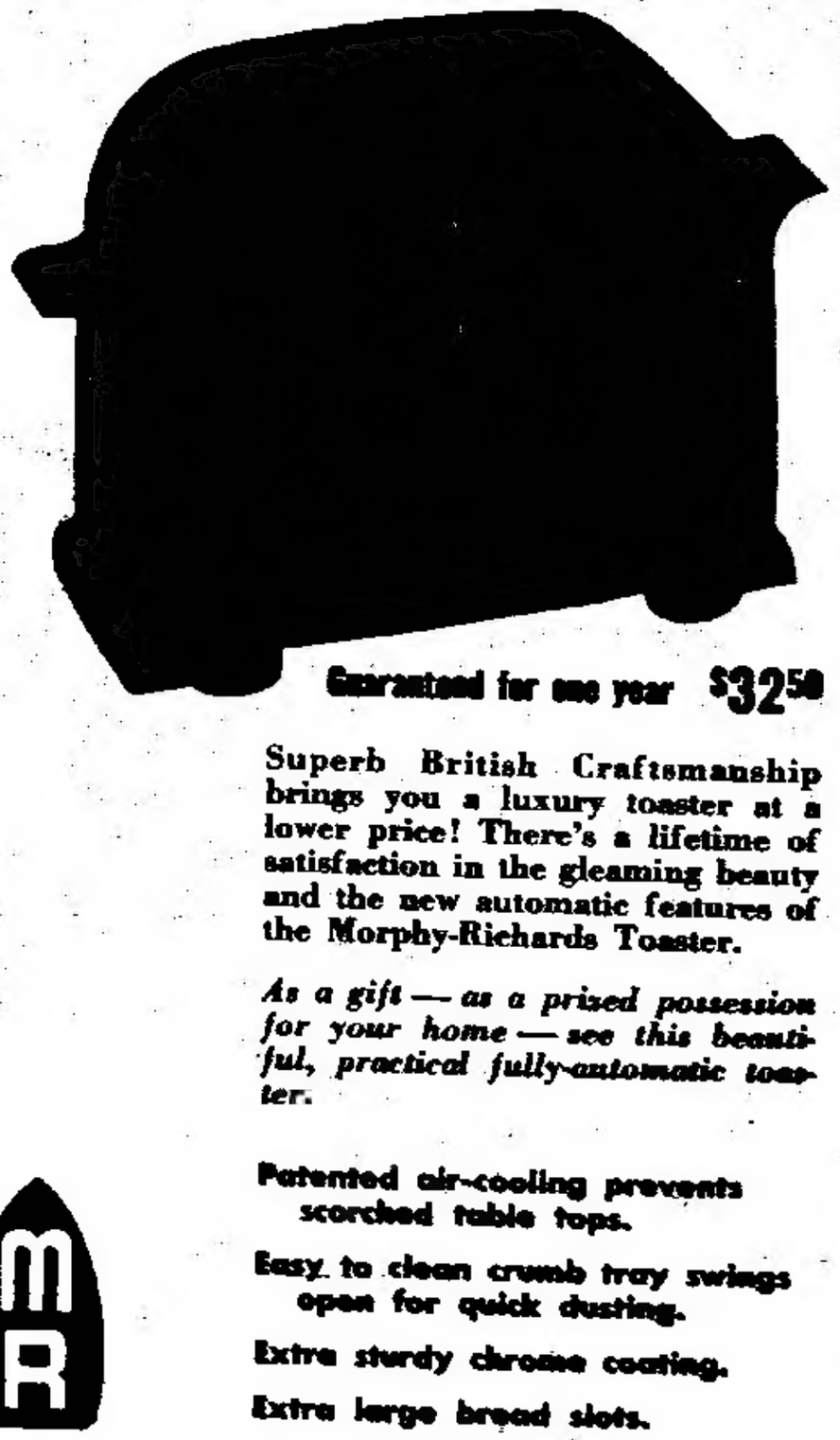

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GEFILTE FISH

For The Balls
1 cup cold water
1 teaspoon sugar
2 medium onions
2 eggs, slightly beaten
1½ teaspoons salt
1 teaspoon pepper
⅓ cup matzo meal

For The Broth
3 lbs. mixed fish, carp, pike, whitefish
4 cups cold water
2 medium onions
1 large carrot, sliced
1 teaspoon salt
½ teaspoon pepper

Have fish skinned and boned at market. Save clear boned fish for balls. Place fish skin, heads and bones in saucepan. Add remaining ingredients for broth. Bring to boil and let cook, covered, 10 minutes. Meanwhile place ½ cup cold water, ½ teaspoon sugar and 1 onion cut in quarters in glass container of BLENDOR. Add half of boned fish, of which there should be about 2½ lbs. Cover container and turn on BLENDOR. Run until contents are thoroughly blended, about 2 minutes. Remove from BLENDOR, place in mixing bowl. Repeat process with remaining boned fish, water, sugar and onion. Add to blended fish in bowl. Add eggs, salt, pepper and matzo meal, *lightly mix* together. Gently shape into 16 balls, size of an egg. Add fish balls to fish broth. Bring to boil, then lower heat. Let simmer uncovered, for 2 hours. Then cover and let cook another 30 minutes. Remove gefilte fish to platter and chill. Strain fish broth and chill also. Serve cold fish with cold broth over it. Accompany with red horseradish sauce. 8 servings.

RED HORSERADISH

Place In Glass Container

½ lb. horseradish root, pealed
1 medium sized raw beet, pealed
½ cup white vinegar
2 tablespoons water
1 tablespoon sugar

Coarsely dice the peeled horseradish and beet. Place in glass container with remaining ingredients. Blend thoroughly, about 3 minutes. Remove from container and chill. Serve with gefilte fish. Makes about 1½ cups.

POTATO LATKES

Place In Glass Container

¼ cup milk
2 eggs
1 tablespoon diced onion
1½ teaspoons salt
1½ cups raw potato cut in ½ inch cubes
⅛ cup flour
¼ teaspoon baking powder

Blend just until lumps of potato disappear, about 5 seconds. Drop batter by tablespoonful on greased moderately hot griddle. When brown on one side, turn and brown on the other. Serve immediately. Makes 12—3 inch pancakes.

For further information write to Dept. WJ,

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Harris, aged two years, left; and Charles Kellert, five, with their mother, are the sons of Mr. and Mrs. S. L. Kaplan, 4038 Vendome Avenue, Montreal; grandsons of Mr. and Mrs. M. J. Heillig, of Montreal; and of Mr. and Mrs. L. Kaplan, of Winnipeg, Manitoba.
—Studio Tante Lione

Janice Laila, aged two years, with her mother, is the daughter of Mr. and Mrs. L. Gertsman, 3726 St. Catherine Road, Montreal; and at the left is her grandmother, Mrs. A. Bernstein, 337 Wiseman Avenue; and at the right, her great-grandmother, Mrs. E. Rajefsky, 6355 Fabre Street. She is the granddaughter also of Mr. Bernstein; and of Mr. and Mrs. M. Gertsman, 733 Querbes Avenue.
—I. Posluns

Howard Barry, aged nearly two, with: left, his great-grandmother, Mrs. M. Agar, 202 Brunswick Avenue, Toronto; his grandmother, Mrs. T. Davis, 1598 Bathurst Street; and his mother, is the son of Mr. and Mrs. J. Shabsove, of Sarnia, Ontario; grandson of Mr. Davis; and of Mrs. N. Shabsove, of London, Ontario; great-grandson of Mr. Agar.

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Carol Ann, below, aged five; and Bernard, left, six, are the children of Mr. and Mrs. C. George Saul, 4060 Hampton Avenue, Montreal; grandchildren of Mr. and Mrs. I. Rosen, 4903 Isabella Avenue.
—Studio Tante Liane

Edward Philip, left, aged nearly two years, is the son of Mr. and Mrs. Myer Fine, 2187 Bedford Road, Montreal; grandson of Mr. and Mrs. Samuel Frank, 214 St. Joseph Boulevard West; and of Mr. and Mrs. Louis Fine, 357 Wiseman Avenue; great-grandson of Mrs. Mates Mandelkern, 5605 Esplanade Avenue.
—Studio Tante Liane

Stephen, below, aged one and one-half years, is the son of Mr. and Mrs. Allan I. Polsin, of Chicago, Ill.; grandson of Mr. and Mrs. M. E. Greenberg, 98 Beverley Street, Toronto; and of Mr. and Mrs. Maurice Polsin, of Chicago, Ill.; great-grandson of Mr. and Mrs. Morris Stein, of Chicago, Ill.; of Nathan Kamarner, Beverley Street; and of Mr. and Mrs. Samuel Greenbaum, of Toronto

—Sylvic Schwartz

—Sylvia Schwartz

Nancy Carol, aged eighteen months, is the daughter of Dr. and Mrs. Harold B. Saidsman, 30 Hoyarden Crescent, Toronto; sister of Barry and Kenny; granddaughter of Mr. and Mrs. Max Kirsch, 7 Highbourne Road, and of Mr. and Mrs. Jack Saidsman, 218 Wiseman Drive.

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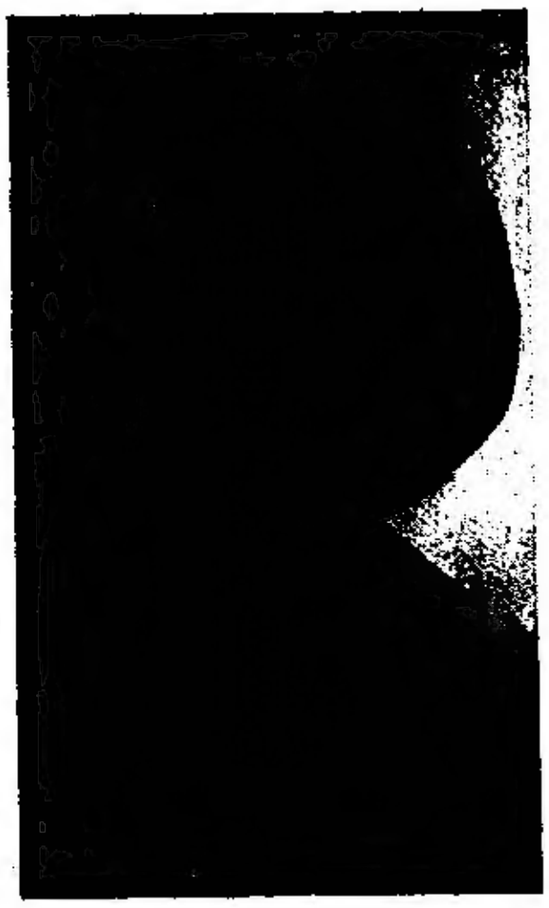

Trina, top, aged two; Judy, seven; and Arlene, four, are the daughters of Mr. and Mrs. Lewis Lutter, 700 de l'Epee Avenue, Montreal; granddaughters of Mr. and Mrs. Jacob Schwartz, 6334 Papineau Avenue; and of Mr. and Mrs. Max Lutterman, of Toronto, Ontario.

—Studio Tante Liane

—Ballard and Jarrett

Mrs. Louis Lerner, right, was Miss Libby Rosenby, daughter of Mr. and Mrs. Max Rosenby, 542a Spadina Avenue, Toronto. Mr. Lerner is the son of Mr. and Mrs. Harry Lerner, 35 Beatrice Street.

Mrs. Hartley Steinberg, left, 2525 Bathurst Street, Toronto, was Miss Eleanor Silver, daughter of Mr. and Mrs. Harry Silver, 207 Northcliffe Boulevard. Mr. Steinberg is the son of Mr. and Mrs. Max Steinberg, 527 Briarhill Avenue.

—A. Gilbert

Mrs. Martin Berg, right, was Miss Kathleen Steiner, daughter of Mrs. Florence Steiner, 504 Palmerston Boulevard, Toronto. Mr. Berg is the son of Mr. and Mrs. Irving Berg, 120 Beatrice Street.

Mrs. Sidney Rosen, left, of Windsor, Ont., was Miss Rhoda Ciglen, daughter of Mr. and Mrs. Samuel Ciglen, 24 Whitmore Avenue, Toronto. Mr. Rosen is the son of Mr. and Mrs. J. Rosen, 217 Westmount Avenue.

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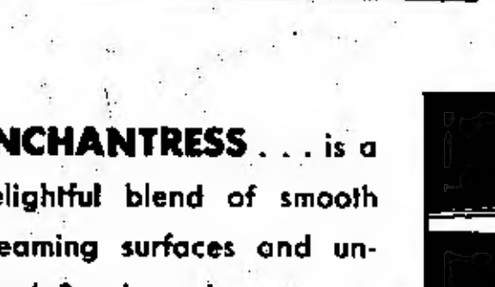

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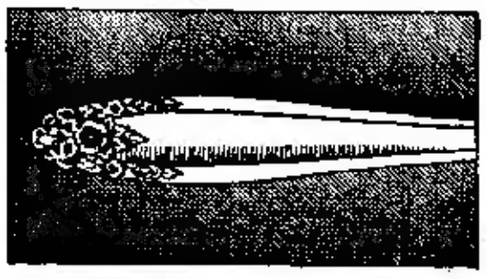

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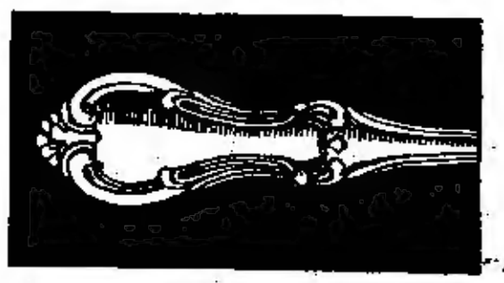

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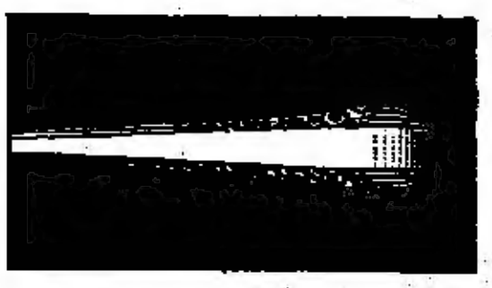

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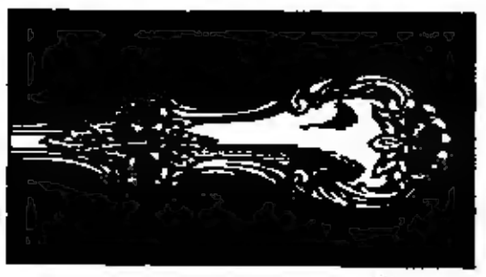

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—Graphic Artists

Mrs. Stanley Naimer, 5020 Ridgevale Avenue, Montreal, was Miss Reisha Iris Stein, daughter of Mr. and Mrs. Joseph Stein, 5044 Ponsard Avenue; granddaughter of Mr. and Mrs. Herman Thaw, 5430 Ridgevale Avenue. Mr. Naimer is the son of Mr. and Mrs. L. M. Naimer; grandson of Mrs. Annie Garfield, all of 4949 Ponsard Avenue. —H. S. Adler

Mrs. Edward Feldman, left, 631 Briarhill Avenue, Toronto, was Miss Shirley Barenholtz, daughter of William Barenholtz, 589 Dundas Street West. Dr. Feldman is the son of Mr. and Mrs. Morris Feldman, 308 Lauder Avenue.

Mrs. Gerald Poulin was Miss Ida Biderman, daughter of Mr. and Mrs. Samuel J. Biderman, 304 St. George Street, Toronto. Mr. Poulin is the son of Mr. and Mrs. Harry Poulin, of St. Catherines.

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Mrs. Sidney Keshen was Miss Dorothy Frankel, daughter of Mr. and Mrs. Robert Frankel, 1324 Dundas Street West, Toronto. Mr. Keshen is the son of Louis Keshen, 289 Euclid Avenue, and the late Mrs. Rose Keshen.

Mrs. Shoel Sone, left, was Miss Lillian Elsen, daughter of Mr. and Mrs. Isadore Elsen, 206 Grace Street, Toronto. Mr. Sone is the son of Mrs. Rose Sone, 204 Queen Street East, and the late Louis Sone.

—Dale Studio

—Famous Studio

Mrs. Stanley Berger was Miss Ruth Klayman, daughter of Mr. and Mrs. Benjamin Klayman, 182 Gloucester Grove, Toronto. Mr. Berger is the son of Mr. and Mrs. Morris Berger, 548 Castlefield Avenue.

Mrs. Irving Milgrom, left, 390 Wilson Avenue, Toronto, was Miss Helen Cohen, daughter of Mr. and Mrs. Max Cohen, 429 Glengrove Avenue. Mr. Milgrom is the son of Mr. and Mrs. Samuel Milgrom, 53 Inverray Avenue.

—Graphic Artists

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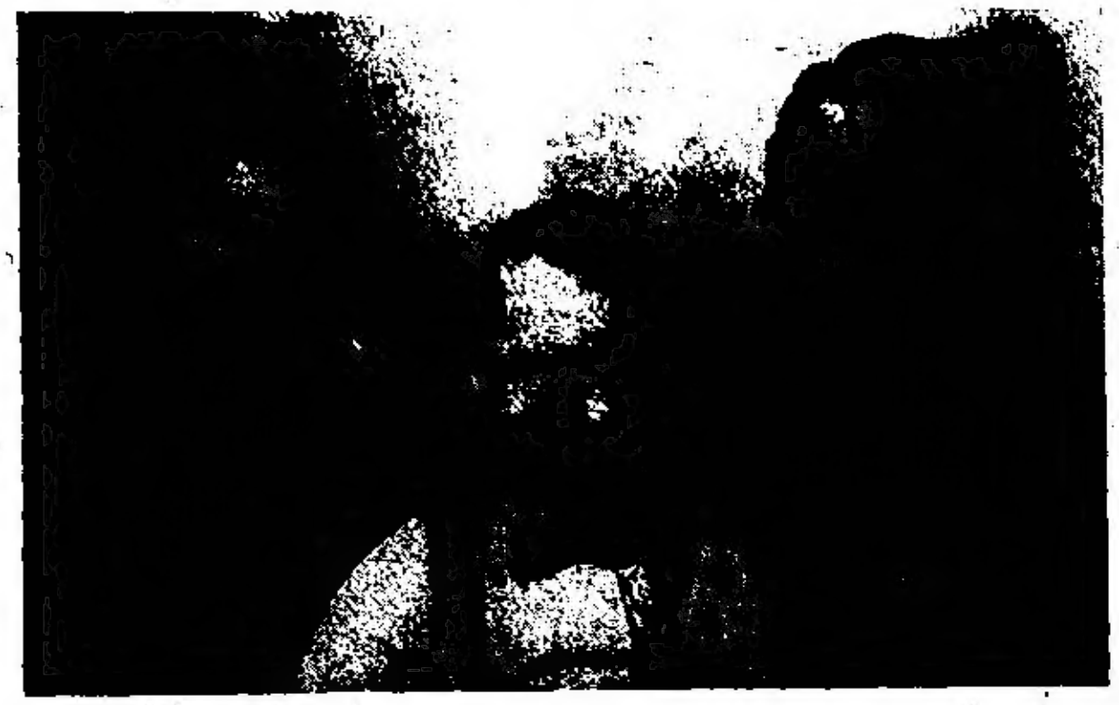
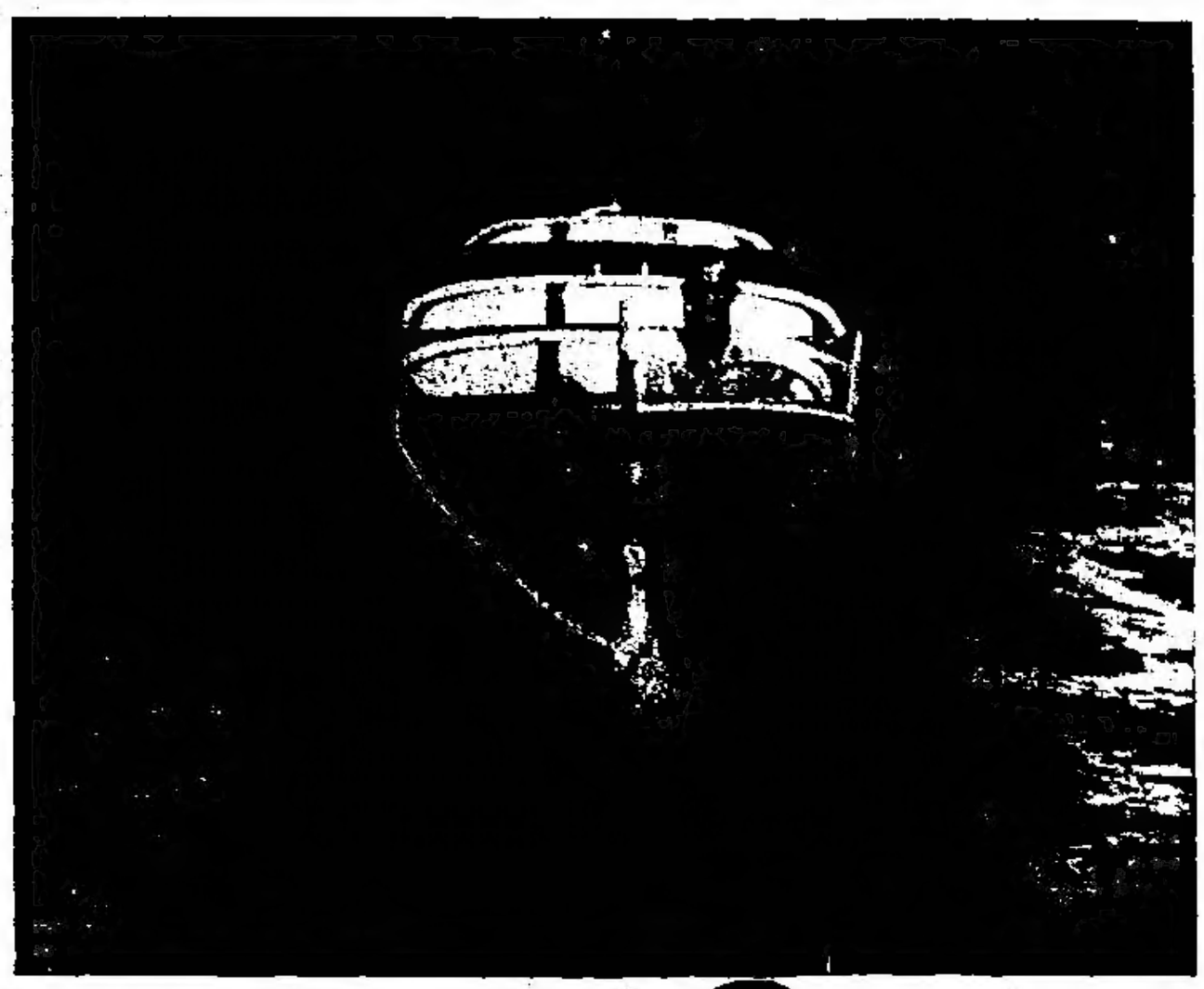


Barry, aged two years, with his parents, is the son of Mr. and Mrs. A. Braunstein, 4607 Kensington Avenue, Montreal; grandson of Mr. and Mrs. S. Morantz, 4961 Coronet Avenue; great-grandson of Mrs. B. Glassman, Colonial Avenue.
—Van Der Aa, Morgan's

Gerald Arthur, aged three; and Stephen Mark, six, are the sons of Mr. and Mrs. Julius Rosenblum, 4865 Queen Mary Road, Montreal; grandsons of Harry Bloom, and the late Mrs. Jessie Bloom, of London, England; and of Mrs. Ethel Rosenblum, and the late Simon Rosenblum, of Glace Bay, Nova Scotia.
—Van Der Aa, Morgan's

Left, Nathan Arnold; right, Stanley Lionel, aged sixteen months, are the twin sons of Mr. and Mrs. David Schulman, 590 Bloomfield Avenue, Montreal; grandsons of the late Mr. and Mrs. Samuel Cohen; and of the late Mr. and Mrs. Solomon Schulman, all of Montreal.

Judith, aged ten; Cynthia, five; and Elliot, three, are the children of Mr. and Mrs. Philip Drobner, 5860 Clanranald Avenue, Montreal; grandchildren of Mrs. D. Freeman, 4716 Fulton Avenue, and the late D. Freeman; and of Mrs. Rose Drobner, Waverley Street, and the late I. Drobner.
—Studio Tante Lione



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—Studio Tante Lione

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ury in which over. mpare kman- unding ds of finest mliner

Mrs. Lawrence Goldberg, 6252 Deacon Road, Montreal, was Miss Claire Laiken, daughter of Mr. and Mrs. S. Laiken, 160 Fairmount Avenue West. Mr. Goldberg is the son of the late Mr. and Mrs. E. Goldberg, of Smith Falls, Ontario.
—S. Spungin

Mrs. S. Cartman, 5215 Victoria Avenue, Montreal, was Miss Marcia Shuter, daughter of Mr. and Mrs. L. Shuter, 5168 Esplanade Avenue. Mr. Cartman is the son of Mr. and Mrs. M. Cartman, 3732 Colonial Avenue. Mrs. Cartman is a graduate of Macdonald College School for Teachers.
—Besser Studio

Bernice, top, aged eleven; Harriet Tobo, four; and Murray Allan, two, are the children of Mr. and Mrs. Irving Katz (formerly Miss Phyllis Tecks, of Regina, Sask.), 6522 Mountain Sights Avenue, Montreal; brother and sisters of Joseph, aged thirteen; grandchildren of Mrs. Gusta Tecks, 5238 Jeanne Mance Street, and the late John Tecks.
—Studio Tante Lione

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—Studio Tante Liane

Mark, left, aged nearly two, is the son of Mr. and Mrs. Philip Seal, 4857 Borden Avenue, Montreal; grandson of Mr. and Mrs. Moe Matlin, 4855 Borden Avenue; and of Mr. and Mrs. Jack Seal, 204 Bernard Avenue West; great-grandson of Mr. and Mrs. B. Gershberg, 160 Bernard Avenue West.

Norman Elliot, right, aged nearly two, is the son of Mr. and Mrs. Moe Amsel, 3470 Ridgevale Avenue, Montreal; grandson of Mr. and Mrs. S. Schulman, 5221 Park Avenue; and of Mr. and Mrs. S. Amsel, 6275 de Vimy Avenue.

—Studio Tante Liane

—Studio Tante Liane

Leslie Allan, above, aged sixteen months, is the son of Mr. and Mrs. Morris Eisner, 1230 Bernard Avenue West, Montreal; grandson of Baruch Krymalowsky, 4332 Clark Street, and the late Mrs. Sarah Krymalowsky; and of Mr. and Mrs. Wolfe Eisner, 5940 Decelles Avenue; great-grandson of Mrs. Mendel Shapiro, 5260 St. Urbain Street.

—Studio Tante Liane

Allan Harold, above, aged two, is the son of Mr. and Mrs. H. Klein, 4842 Borden Avenue, Montreal; grandson of Mr. and Mrs. H. Altman, 4945 Hampton Avenue; and of Mr. and Mrs. S. Klein, 4590 Circle Road; great-grandson of Mrs. N. Schacter, Esplanade Avenue; and of Mrs. I. Farber, Esplanade Avenue.

—Studio Tante Liane

—Studio Tante Liane

Jeffrey David, aged eighteen months, is the only son of Mr. and Mrs. Louis Kushner, 4555 Ridgevale Avenue, Montreal; grandson of Mr. and Mrs. Joseph Bley, 953 Devaar Avenue; and of Mr. and Mrs. Mendel Kaufman, 441 Mayor Street.

Lorne Michael, aged three, is the son of Mr. and Mrs. Nathan Goldman, 6343 McLynn Avenue, Montreal; brother of Mark David, aged six; grandson of Mr. and Mrs. J. Goldman, 1045 Van Horne Avenue; and of Mrs. M. Wieff, McLynn Avenue.

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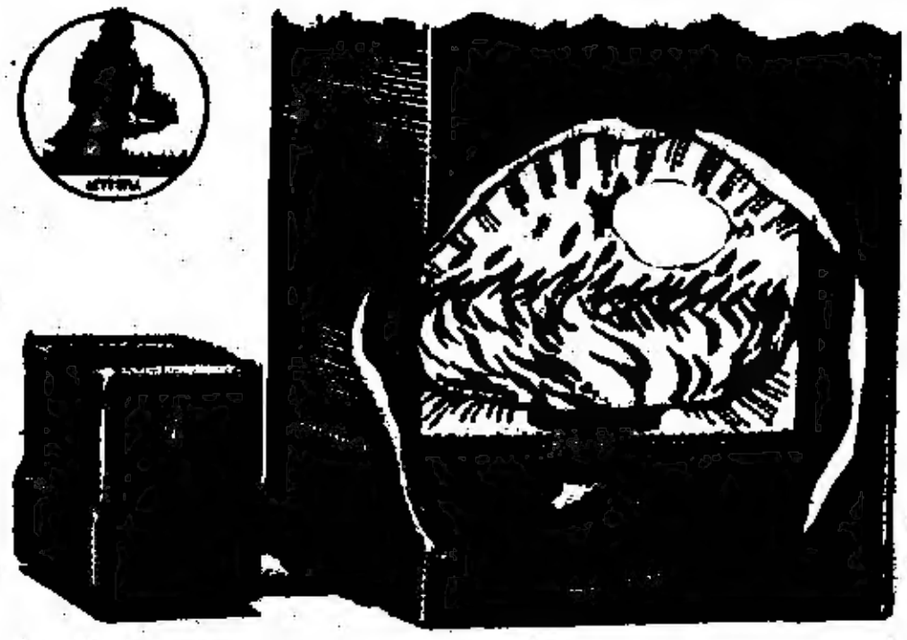

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MANAGER, MONTREAL CENTRE BRANCH

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Mrs. Cyril Houser, 840 Eglinton Avenue West, Toronto, was Miss Gloria Pearlstein, daughter of Mr. and Mrs. Harry Pearlstein, 49 Gloucester Grove. Mr. Houser is the son of Mr. and Mrs. Samuel Houzer, 85 Concord Avenue.

—Randolph Macdonald of Eaton's

Mrs. Murray Silver, 5609 Clanranald Avenue, Montreal, was Miss Clara Katz, daughter of Mr. and Mrs. Joseph Katz, 5609 Clanranald Avenue. Mr. Silver is the son of Mr. and Mrs. Jack Silver, 819 Stuart Avenue.

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Mrs. Leonard Joseph Simpson, 1654 Bathurst Street, Toronto, was Miss Helen Barbara Stitzman, daughter of Mr. and Mrs. J. Irving Stitzman, 4 Strathearn Boulevard. Mr. Simpson is the son of Mr. and Mrs. Morris I. Simpson, 321 Glenayr Road.

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s. Murray Silver, 09 Clanranald Ave-e, Montreal, was ss Clara Katz, ghter of Mr. and s. Joseph Katz, 5809 anranald Avenue. Mr. ver is the son of and Mrs. Jack Silver, 819 Stuart Avenue.
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Harold, left, and Gerald, aged thirteen, are the twin sons of Mr. and Mrs. Irving Seidman, 120 Clermont Street, Montreal; brothers of Evelyn, aged seventeen; grandsons of the late Mr. and Mrs. A. Wolfson; and of the late Mr. and Mrs. C. Seidman.

—Flash-Rite Photographers

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—Dale Studio

Willy, left, aged thirteen years, is the son of Mr. and Mrs. Jack Burman, 577 Davercourt Road, Toronto; brother of Renee; grandson of Mr. H. Birnbaum, of Toronto.

Isadore Jacob, above, aged thirteen, is the son of Mr. and Mrs. Hyman Reisler, 795 Champagneur Avenue, Montreal; brother of Rubin, aged fifteen; and Sheldon, eighteen months; grandson of Samuel Kaminsky, Colonial Avenue, and the late Mrs. Jennie Kaminsky; and of the late Mr. and Mrs. R. Reisler, of Poland.

—H. S. Alter

—Besser Studios

Seymour, left, aged thirteen, is the son of Mrs. Molly Gladman, 4695 Hutchison Street, Montreal; and of Albert Gladman, 2900 Van Horne Avenue; grandson of Mr. and Mrs. M. Gurevitch, 4695 Hutchison Street.

—J. Earle Eisenstat

Barry, above, aged thirteen years, is the son of Mr. and Mrs. Arnold A. Phelman, 206 Hazelrose Avenue, Toronto; brother of Marsha; grandson of Mr. and Mrs. Wolman, Phelman, Castleford Avenue; and of Mr. and Mrs. S. H. Sheath, Mapleton, Ontario.

—Fotocraft Studio

Joel, aged thirteen years, is the son of Mr. and Mrs. Benjamin Abrams, 591 Shaw Street, Toronto; brother of [illegible] and Terry.

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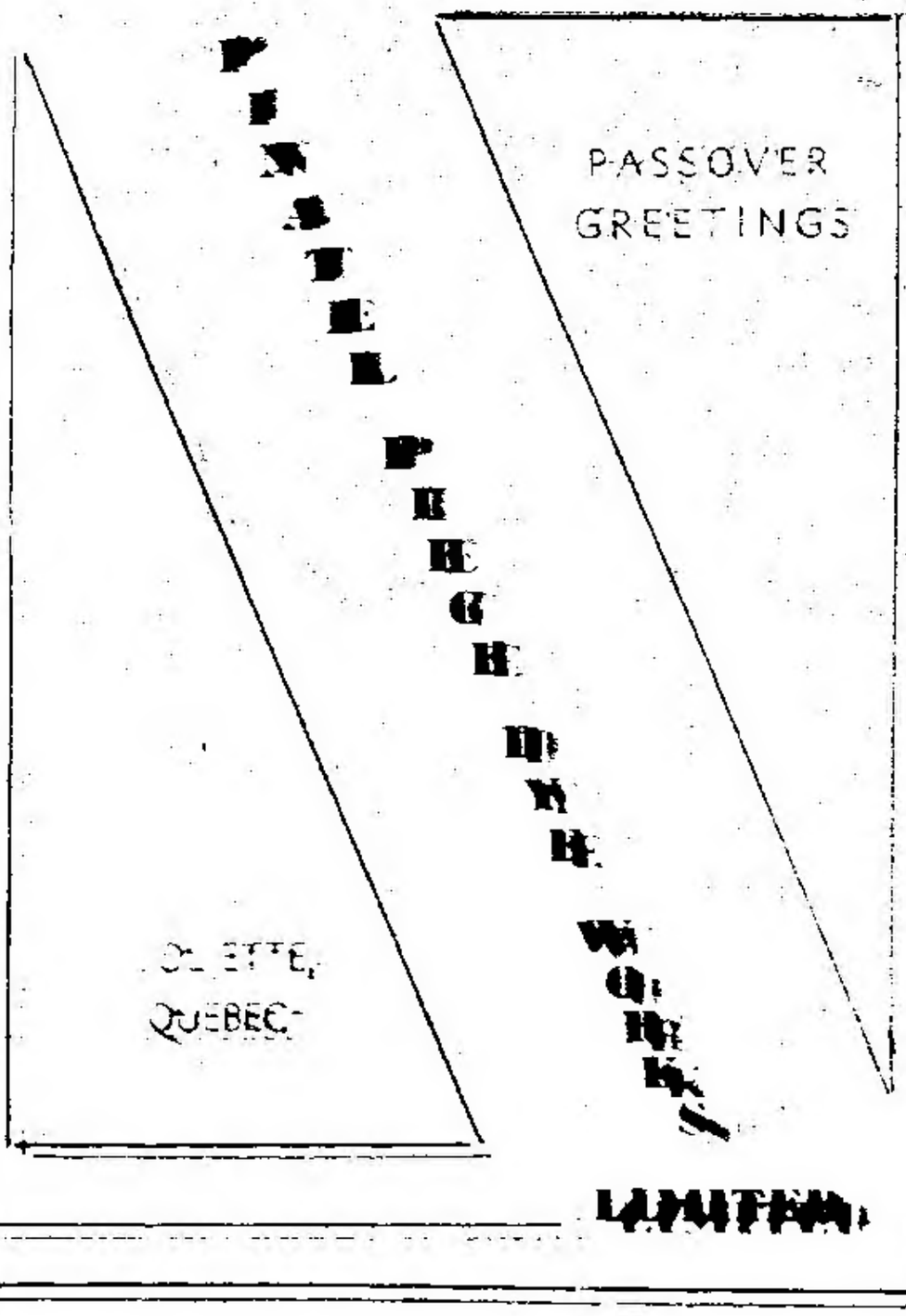

Mrs. Fred Weinberg, 875 Avenue Road, Toronto, was Miss Joy Cherry, daughter of Mr. and Mrs. Harold Cherry, 78 Hillhurst Boulevard. Dr. Weinberg is the son of Mr. and Mrs. Israel Weinberg, 105 Dewbourne Avenue.

Studio Macdonald of Eaton's

Wendy Su-Ann, aged two years, left, and Michael Howard, three, are the children of Mr. and Mrs. Norman Seltzer, 5051 Clanranald Avenue, Montreal; grandchildren of Mr. and Mrs. M. Gamerott, 4559 Michel Bibaud Avenue; and of Mr. and Mrs. S. Seltzer, 5420 Grovehill Place.

—Studio Tante Liane

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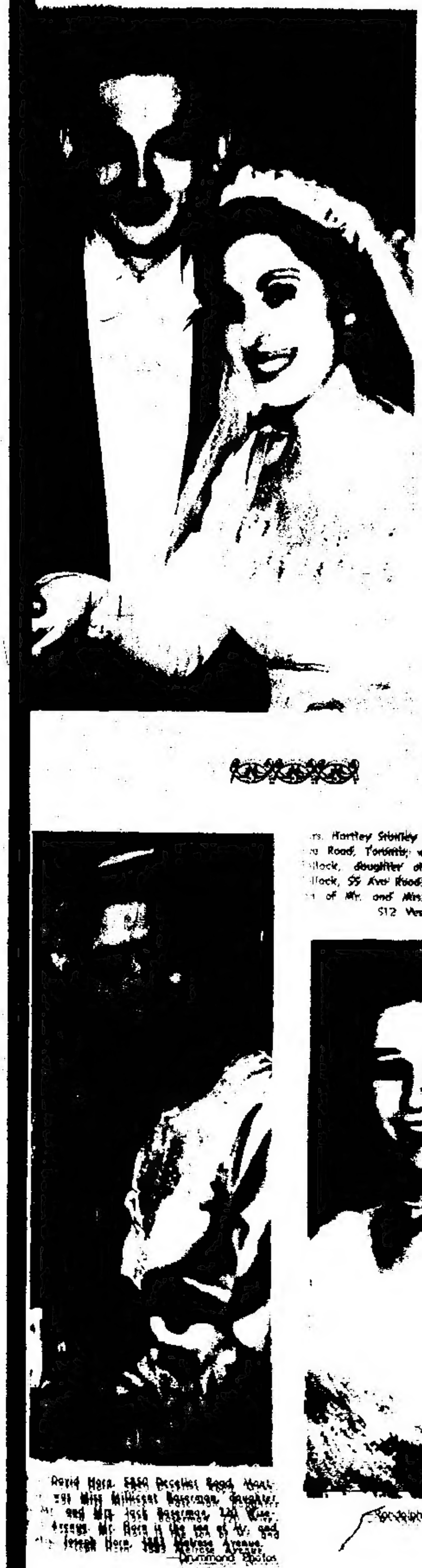
Allan Harvey, aged thirteen years, and Teddy, below, aged five, are the children of Mr. and Mrs. Saul Carr, 124 Sussex Avenue, Toronto; brothers of Rochelle; grandsons of Mr. and Mrs. H. Kowarsky, Kensington Avenue; and of R. Goldsmith, Huron Street, and the late Mrs. R. Goldsmith.

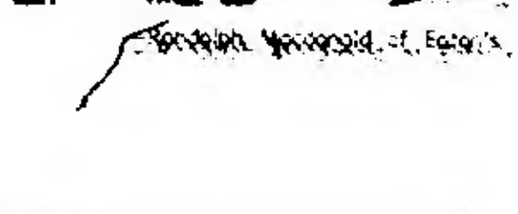
—J. Earle Eisenstat



Mrs. Irwin Cass was Miss Jennie Rotman, daughter of Mr. and Mrs. M. Y. Rotman, 15 Walmer Road North, Toronto. Mr. Cass is the son of Mr. and Mrs. S. Cass, 109 Braemar Avenue.
—Ballard and Jarrett

Mrs. Hartley Stanley Greenbaum, before, Avenue Road, Toronto, was Miss Bernice Gloria Block, daughter of Dr. and Mrs. Jack Block, 55 Ava Road. Mr. Greenbaum is the son of Mr. and Mrs. Jack N. Greenbaum, 512 Vesta Drive.

David Hara, 5350 Decelles Road, Montreal, was Miss Millicent Bensimon, daughter of Mr. and Mrs. Jack Bensimon, 120 Querbes. Mr. Hara is the son of Mr. and Mrs. Joseph Hara, 3585 Melrose Avenue.
—Drummond Photos



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Mrs. Teddy Adelman was Miss Beverley Ann Hankin, daughter of Mr. and Mrs. Charles Hankin, of Buffalo, N. Y. Mr. Adelman is the son of Mr. and Mrs. Phillip Adelman, 258 Glenholme Avenue, Toronto.

Graphic Artist

Mrs. Leon Huber was Miss Shirley Schwartz, daughter of Mr. and Mrs. Samuel Schwartz, 6939 Durocher Avenue, Montreal. Mr. Huber is the son of the late Mr. and Mrs. Shirel Huber, of Kholow, Poland.

—Doris Photo Studio

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Mrs. Peter Glenberg was Miss Estelle Steinman, daughter of Mr. and Mrs. Peter Steinman, 5139 Jeanne Mance Street. Mr. Glenberg is the son of Mr. and Mrs. Louis Glenberg, 2957 Brighton Avenue.

Graphic Photo

Mrs. Abe Kaufman, 595 Bloomfield Avenue, Montreal, was Miss Selah Goldfarb, only daughter of Mr. and Mrs. Max Goldfarb, 595 Bloomfield Avenue. Mr. Kaufman is the son of Mrs. Sarah Kaufman, 9178 St. Urbain Street, and the late D. Kaufman.

—Drummond Photos

Mrs. Peter Glaiberman
2135 Van Horne Avenue, Montreal, was Miss Estelle Steinman, daughter of Mr. and Mrs. Peter Steinman, 5139 Jeanne Mance Street. Mr. Glaiberman is the son of Mr. and Mrs. Issie Glaiberman, 2957 Brighton Avenue.

—Studio Photo

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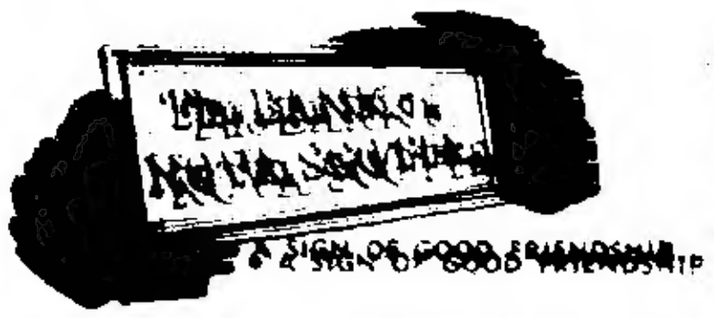

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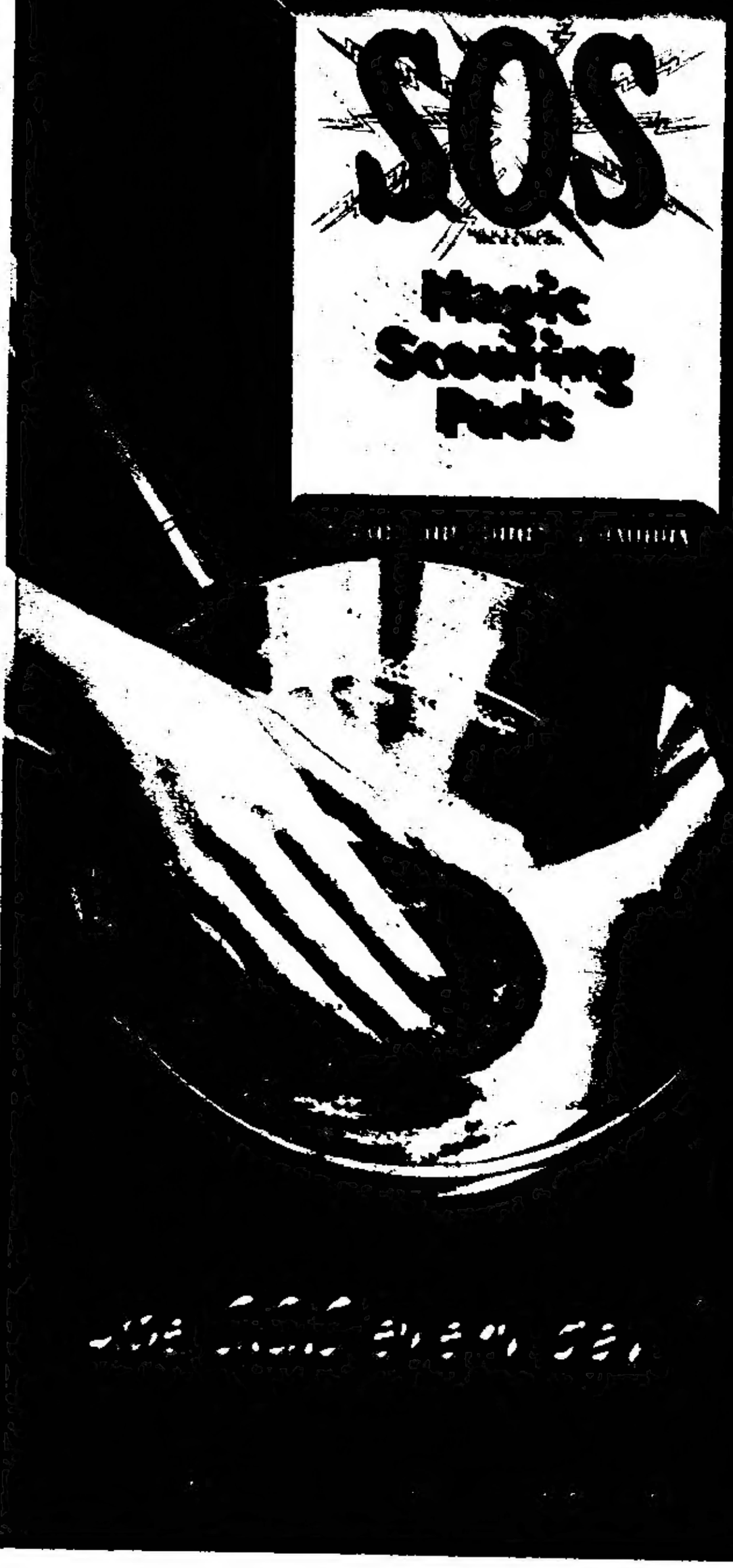
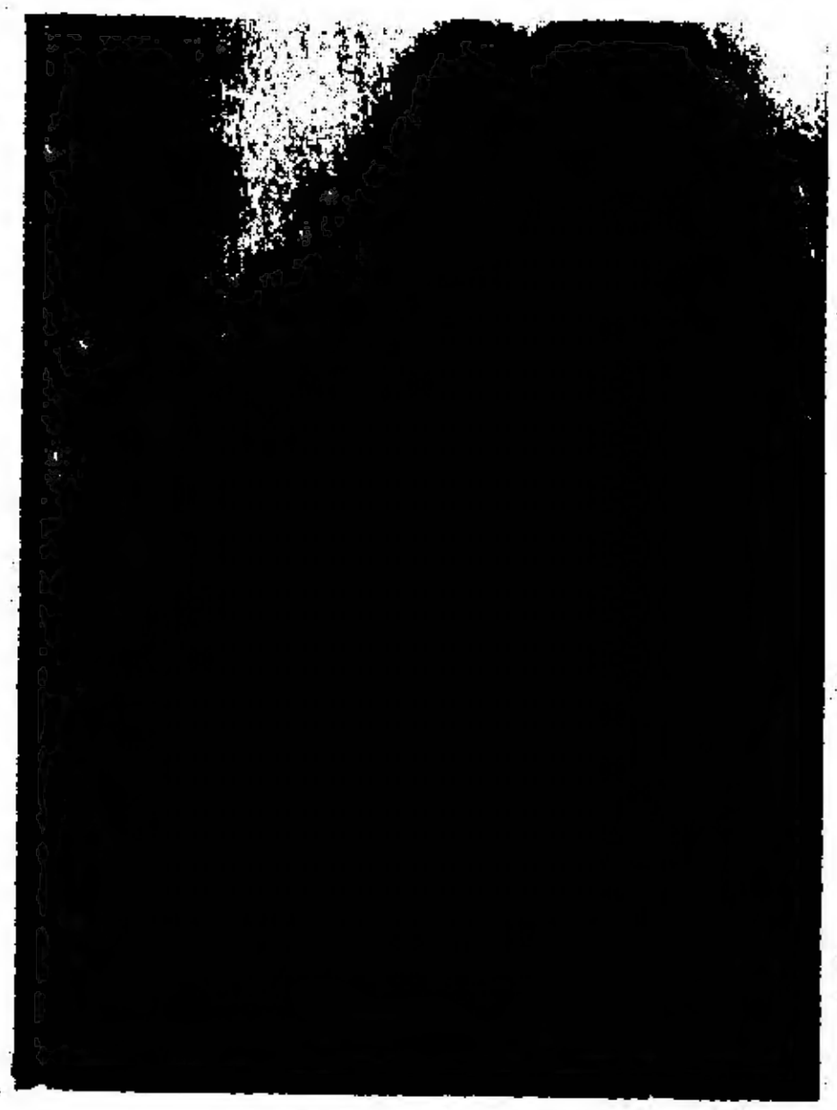


Linda, aged ten years, and Carol Sharon, aged four, are the daughters of Mr. and Mrs. Archie Silverman, 130 Prince Arthur Street West, Montreal, grandchildren of Mrs. I. Adelman, 902 Dollard Avenue, and the late Mr. Adelman, and of Mrs. S. J. Silverman, 5814 Durocher Avenue, and the late Mr. Silverman.

—Von Bick



Edward Mortimer, left, and Joseph Robert, are the twin Bar-Mitzvah sons of Mr. and Mrs. Louis Frank, 459 Querbes Avenue, Montreal; brothers of Benjamin, aged nineteen; Meyer, seventeen; and David, five; grandsons of Mr. and Mrs. I. Kohansky, 5384 Clark Street; and of the late Mr. and Mrs. B. Frank.

—H. S. Adler

Caryn Mortens, below, aged three, is the daughter of Mr. and Mrs. Manuel Shuster, 22 Wilder Avenue, Montreal; granddaughter of Mr. and Mrs. S. Mercovitch, 391 Querbes Avenue, and of Mr. and Mrs. M. Cytryn, 4865 Queen Mary Road.

Barbara Fern, aged seven, is the daughter of Mr. and Mrs. Louis Schneider, 4745 Ridgewide Avenue, Montreal; granddaughter of Mr. and Mrs. M. Litvack, 5711 Hutchison Street; and of Mr. and Mrs. S. Schneider, 4809 St. Urbain Street.

d Mortimer, left, Joseph Robert, six ...rom Bar-Mitzvah ...of Mr. and Mrs. ...s Frank, 475 ...ner Avenue, Mont... brothers of Bea..., aged nineteen; ...r, seventeen; and ..., five; grandsons ...Mr. and Mrs. I. ...nsky, 5384 Clark ...; and of the late ...r. and Mrs. B. Frank.

—H. S. Adler

is the daughter ...der, 4945 Ridge... granddaughter of ... 5711 Hutchison ...rs. S. Schneider, ...treet.

Henry Isaac, left, aged two, is the son of Mr. and Mrs. Lyman Isaac, 4186 Clark Street, Montreal.

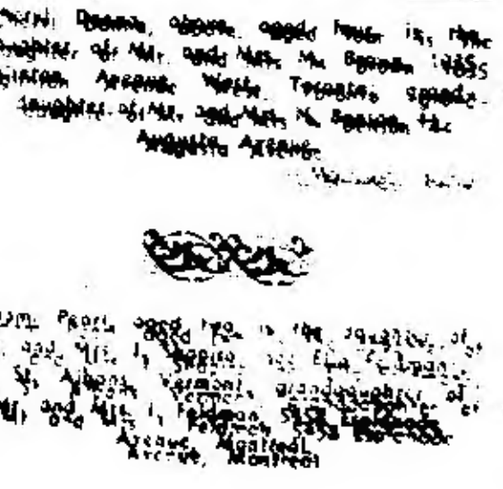
Sheldon Barry, aged twenty months, is the son of Mr. and Mrs. Max Dankner, 4978 Jean Brillant Street, Montreal; grandson of Mr. and Mrs. A. Fishler, Jean Brillant Street; and of Mrs. S. Rappaport, of Rochester, N. Y., and the late B. Dankner; great-grandson of the late Mr. and Mrs. P. Fishler, of Montreal.

—My Photo

—Graphic Artists

Elaine Hurley, left, aged two, is the daughter of Mr. and Mrs. W. Greenspoon, 116 Grace Street, Toronto; sister of Allen Shenly; granddaughter of Mrs. G. Finkelstein, 116 Grace Street, and of Mr. and Mrs. S. Greenspoon, 90 Green Street.

Cheryl Deanna, above, aged four, is the daughter of Mr. and Mrs. Ike Bernstein, 1855 Dufferin Avenue, North Toronto; granddaughter of Mr. and Mrs. M. Bernstein, 1161 Augusta Avenue.



Norma Pearl, aged two, is the daughter of Mr. and Mrs. I. Bernstein, 1161 Elm Crescent; granddaughter of Mr. Abraham Vermont, Mrs. Vermont, great-granddaughter of Mr. and Mrs. I. Bernstein, 1161 Augusta Avenue, Montreal.

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Modern Mantel in Mind...

THE
***SMITHS* "SASKATCHEWAN"**
IS ONLY 4¼" DEEP

Now you can have the pride of ownership and convenience of a mantel clock, even if your mantel shelf is the modern, shallow type. You'll enjoy its rich, melodious Westminster chime, handsome dial and numerals, and reliable time-keeping. Your friends will admire the simple beauty of Smiths "Saskatchewan" in its Canadian-made case of rich, glowing Walnut.

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See the Smiths "Saskatchewan" and the wide assortment of other famous Smiths clocks and watches at leading jewellery and department stores.

SMITHS ENGLISH CLOCKS
The Clock and Watch Division of S. Smith & Sons (Canada) Limited
44 Upper Decarie Blvd., Ville St. Laurent, Montreal

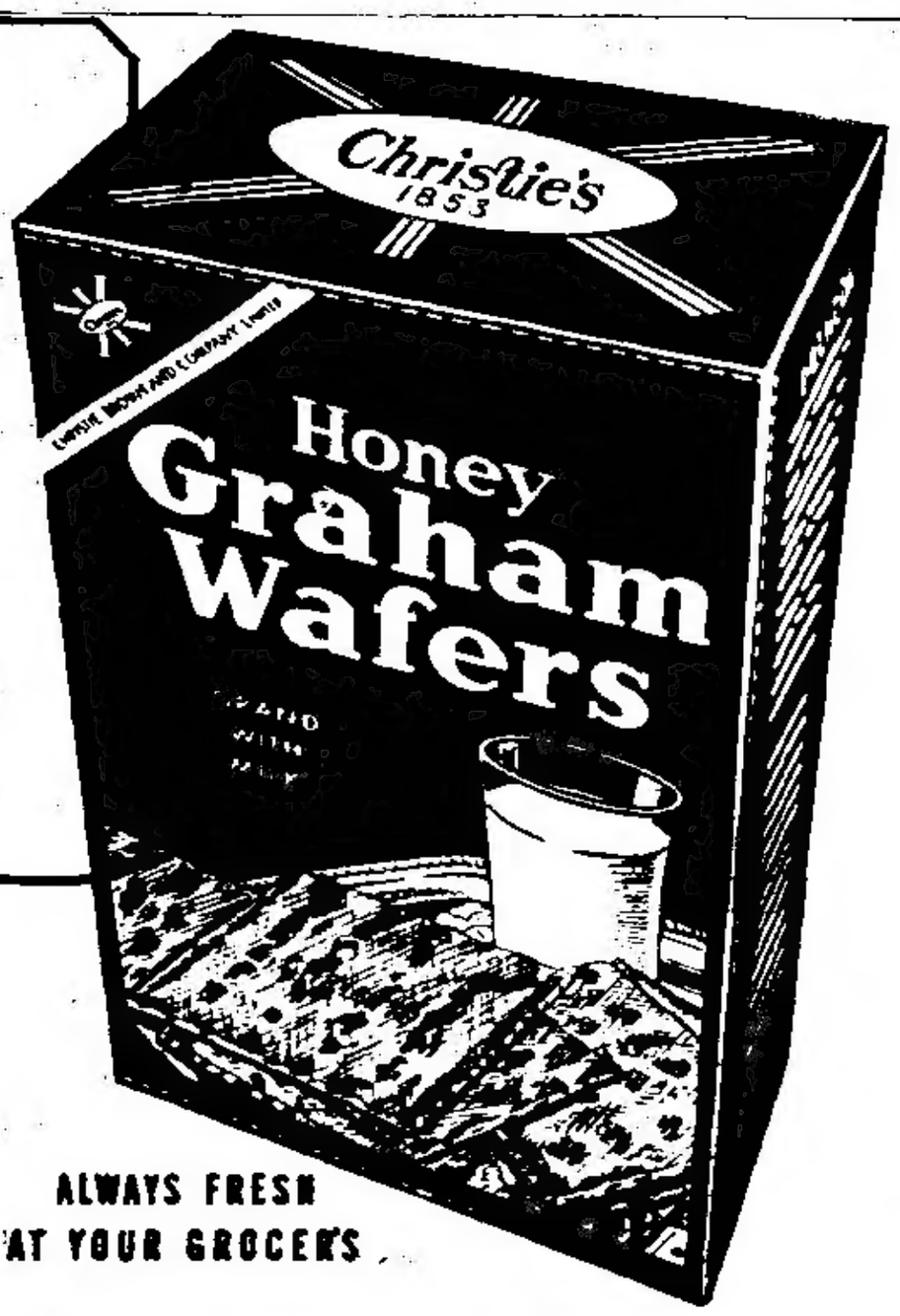
Connie, aged five years, and Jeffrey, aged two, with their mother, are the children of Mr. and Mrs. Allen Axler, 105 Mildenhall Road, Toronto; grandchildren of Mr. and Mrs. L. S. Yoller, Roxborough Drive.

—Sylvia Schwartz

Rhona Joyce, aged nearly three years, and Murray Stephen, aged five, are the children of Mr. and Mrs. Louis Shugar, 1145 Graham Boulevard, Montreal; grandchildren of Mrs. S. Workman, 727 Champagneur Avenue; and of Mr. and Mrs. J. Shugar, 5365 Jeanne Mance Street.

—Studio Tante Liane

Children and grown ups
really love that one-and-only Graham flavor!



Sweet treat for a sweet tooth

ALWAYS FRESH AT YOUR GROCER'S

Joan Carol, below, aged fourteen months, is the daughter of Dr. and Mrs. Joseph Florence, 322 Lytton Boulevard, Toronto; granddaughter of Mrs. Irving Rosen, of Waterbury, Conn., and the late Irving Rosen; and of the late Mr. and Mrs. Samuel Florence.

—Sylvia Schwartz

Canadian Maple Syrup is world renowned for its delicate flavour and delightfully clean taste.

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"Say 'Canada' and you think of zestful northern air; swift-running streams; rich, rolling farm lands. It seems only natural, then, that there should be an especially clean taste to so many of the good things from this favoured land."

• • •

The above illustration and text are from an advertisement now being published by The House of Seagram throughout the world—in Latin America, Asia, Europe, and Africa. This is one of a series of advertisements featuring Canadian scenes and Canadian food specialties. They are designed to make Canada better known throughout the world, and to help our balance of trade by assisting our Government's efforts to attract tourists to this great land.

The House of Seagram feels that the horizon of industry does not terminate at the boundary of its plants; it has a broader horizon, a farther view—a view dedicated to the development of Canada's stature in every land of the globe.

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—Ashley and Crippen

Mrs. Norman Greenberg, Davenport Road, Toronto, was Miss Ann Bocalter, daughter of Mr. and Mrs. Harry Bocalter, of Moose Jaw, Sask. Mr. Greenberg is the son of Mr. and Mrs. Samuel Greenberg, 215 Grace Street.

Mrs. Fred S. Metrick, left, was Miss Cecille Tenenbaum, daughter of Mrs. Mary Tenenbaum, 49 Hillcrest Drive, Toronto, and the late Leo Tenenbaum. Mr. Metrick is the son of Mr. and Mrs. N. Metrick, of Ottawa.

—Graphic Artists

Mrs. Lawrence Caplan, right, was Miss Lola Adele Wegier, daughter of Mrs. H. Saigel, of New York, and the late Harry Wegier. Mr. Caplan is the son of Mr. and Mrs. Max Caplan, 1663 Bathurst Street, Toronto.

—Dale Studio

—Graphic Artists

Mrs. Irving Dobbs, 78 Arlington Avenue, Toronto, was Miss Yetti Schweitzer, daughter of I. Schweitzer, 851 College Street, and the late Mrs. R. Schweitzer. Mr. Dobbs is the son of Mr. and Mrs. S. Dublinsky, 70 Borden Street.

Top Quality FOR HOT or COLD DISHES

CLOVER LEAF

Canada's Largest Selling Seafoods

There's full food value in every tin of Clover Leaf Salmon and Clover Leaf Tuna

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VANCOUVER, CANADA

—Graphic Artists

ington Avenue, Tor-
Schweitzer, daughter
ge Street, and the
Mr. Dubbs is the
S. Dublansky,
treet.

—Studio Tante Liane

Lisa, left, aged four, is the daughter of Mr. and Mrs. Bernard Cohen, 3080 Linton Avenue, Montreal; granddaughter of Mr. and Mrs. Max Heckt, 3275 Linton Avenue; and of Mr. and Mrs. Oscar Cohen, 4038 Mackenzie Avenue.

Carol Susan, above, aged two, is the daughter of Mr. and Mrs. George Spiner, 4990 Maplewood Avenue, Montreal; granddaughter of Abraham Workmen, Maplewood Avenue, and the late Mrs. Celia Workmen; and of Mrs. Bella Fridberg, Edward Charles Street; and the late Abraham Spiner, of Paris, France.

—Studio Tante Liane

Debra Gloria, aged one year, is the daughter of Mr. and Mrs. Issie Bernstein, 4626 Mackenzie Avenue, Montreal; granddaughter of Mr. and Mrs. Samuel Waxman, 4626 Mackenzie Avenue; and of Mr. and Mrs. Morris Burshtein, 6367 Trans Island Avenue; great-granddaughter of Mrs. S. Burshtein, Barclay Avenue; and of Mrs. I. Potofsky, Lacombe Avenue.

—Society Studio

Deborah Ellen, above, aged nearly two, is the daughter of Dr. and Mrs. Benjamin A. Leviton, 3766 Wilson Avenue, Montreal; sister of Judith, aged seven years, and of Stephen, aged three and one-half years; granddaughter of Mr. and Mrs. Zachary Rill, of Ottawa, Ont.; and of Mrs. Morris Leviton, of Ottawa, and the late Mr. Leviton.

—Studio Tante Liane

—Jack Markow

Anne Sheila, left, aged three years, is the daughter of Mr. and Mrs. Ralph Weinrauch, 4855 Maplewood Avenue, Montreal; granddaughter of Mr. and Mrs. Peter Braunstein, 4694 Maplewood Avenue; and of Bernard Weinrauch, 558 St. Catherine Road, and the late Mrs. Weinrauch. This picture won honorable mention in the photograph contest held by the Ethel Epstein Ein Chapter of Montreal Hadassah.

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SHOP TO-DAY

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60 Hook Avenue — Toronto

Phone Ly. 8491-2

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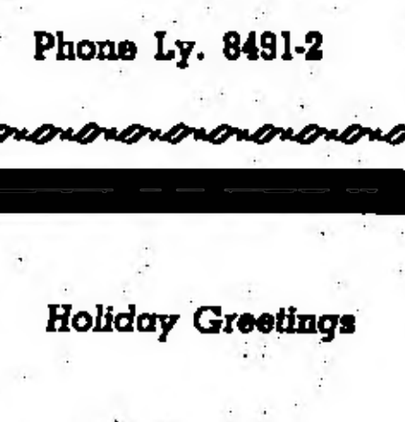
"SO GOOD YOU WANT A SECOND CUP!"



Two grinds: all purpose and Silex.

—Graphic Artists

Mrs. Phillip Sigal, left, of New York, was Miss Lillian Fisher, daughter of Mr. and Mrs. Abraham Fisher, of New York. Mr. Sigal is the son of Mrs. Sophie Sigal, 1217 Dufferin Street, Toronto, and the late M. Sigal.

Mrs. Melvin Groper, above, was Miss Sally Shefman, daughter of Mr. and Mrs. Harry Shefman, 199 Cedric Avenue, Toronto. Mr. Groper is the son of Mr. and Mrs. Samuel Groper, of Los Angeles, Cal.

—Graphic Artists

—A. Gilbert

Mrs. Samuel Blazer, left, 22 Shallmar Boulevard, Toronto, was Miss Marcia Gould, daughter of Mrs. Rose Gould, of that address. Mr. Blazer is the son of Mr. and Mrs. B. Blazer, 506 Clinton Street.

—Famous Studio

Mrs. Robert Topper, above, 209 Markham Street, Toronto, was Miss Evelyn Cloft, daughter of Mr. and Mrs. Alex Cloft, 87 Oxford Street.

—Graphic Artists

Mrs. Philip Silver was Miss Edith Pasternak, daughter of Mr. and Mrs. M. Pasternak, 11 Homewood Drive, Toronto. Mr. Silver is the son of Mr. and Mrs. H. Silver, 217 Huron Street.

Mrs. Allan Isaacs, left, was Miss Sylvia Gold, daughter of Mr. and Mrs. Nathan Gold, 289 Markham Street, Toronto. Mr. Isaacs is the son of Mr. and Mrs. Max Isaacs, 507 Glengarry Avenue.

—Graphic Artists

Mrs. Martin Daniel Taub was Miss Claire Rose Weininger, daughter of Mr. and Mrs. Norbert Weininger, 3884 Kent Avenue, Montreal. Mr. Taub is the son of Mr. and Mrs. David B. Taub, 4901 Isabella Avenue.

—Annette and Basil Zarov

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J.J. Joubert LIMITÉE

Makers of

Princesse Joubert

The finest of all Ice Creams

SMOOTHER - RICHER - CREAMIER

YOU'LL ENJOY DELICIOUS

KIK COLA

You get more for your money with Kik . . . more flavour, more delicious refreshment, more value. Yes, you get **five full glasses** from every big 30 oz. bottle of taste-tempting Kik Cola. It's the family favourite for real enjoyment . . . real thirst-quenching flavour.

5 FULL GLASSES IN EACH 30 OZ. BOTTLE

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On the Occasion of

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Canadian Banana Company Ltd.

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SINCERE GOOD WISHES
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Makers of

- Williams Luxury Shaving Cream
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- Skol and Skolex
- Conti Castile Shampoo
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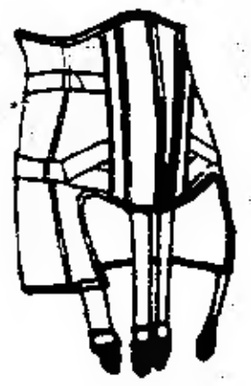
Holiday Greetings to our Jewish Friends

The J. F. Hartz Co.
LIMITED



Physicians' and sick room supplies. Trusses, Abdominal Supports and Elastic Hosiery correctly fitted.

Lady Attendant

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MONTREAL
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MA. 1391

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Mrs. Benson Schaffer, of New York, was Miss Ida Greenspoon, daughter of Mr. and Mrs. Gordon Greenspoon, 3835 Plamondon Avenue, Montreal. Mr. Schaffer is the son of Sydney Schaffer, of Chicago, Ill.; and of Mrs. M. Stein, of New York.
—H. S. Adler

Mrs. Marshall Frilegh, 22 Shalimar Boulevard, Toronto, was Miss Carol Ader, daughter of Mrs. M. J. Rediker, and William A. Ader, of New York. Mr. Frilegh is the son of Mr. and Mrs. Irwin Frilegh, 1596 Queen Street West. Mrs. Frilegh is a graduate of Parsons School of Fashion Designing in New York.
—Ballard and Jarrett

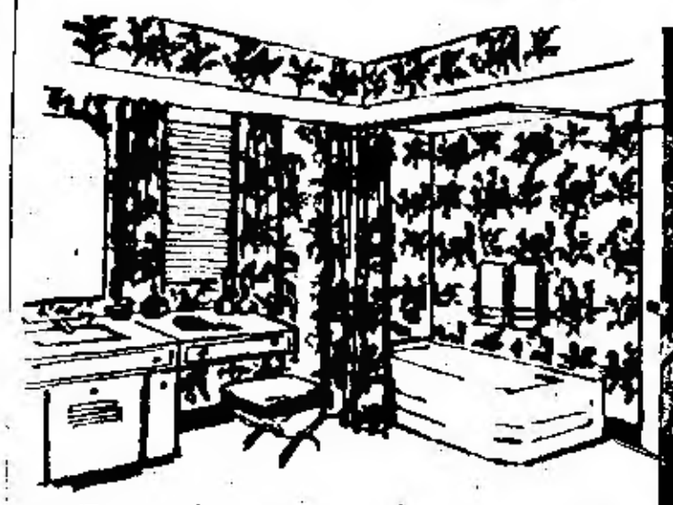
Mrs. Peter Saxe, 52 St. Cyrille Avenue, Montreal, was Miss Shirley Zeitlin, daughter of Mr. and Mrs. Jack Zeitlin, 90 Maguire Street. Mr. Saxe is the son of Mr. and Mrs. Samuel Saxe, St. Cyrille Avenue.
—John L. Linder Limited

—A. Gilbert

Mrs. Gerald Cohen was Miss Irene Mandell, daughter of Mr. and Mrs. Charles Mandell, of New Toronto. Mr. Cohen is the son of Mr. and Mrs. Joseph Cohen, 294 Grace Street, Toronto.

Mrs. Samuel Kruger, left, was Miss Susan Fisher, daughter of Mr. and Mrs. Harry Fisher, 546 Fairlawn Avenue, Toronto. Mr. Kruger is the son of Mr. and Mrs. Morris Kruger, 182 Beatrice Street.

—Graphic Artists



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Handprint wallpaper is guaranteed washable and sun fast. Matching fabric is 36" wide, vat-dyed, and water-repellent.

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. . . the day you chose your Spode pattern. It was your judgment that chose the colour, the shaping, the pattern, the all pervading ageless beauty. Each day your Spode will add charm to your life ...and confirmation of your good judgment.

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With the simplicity and charm of the flowers themselves

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DINNERWARE

Wholesale Distributors
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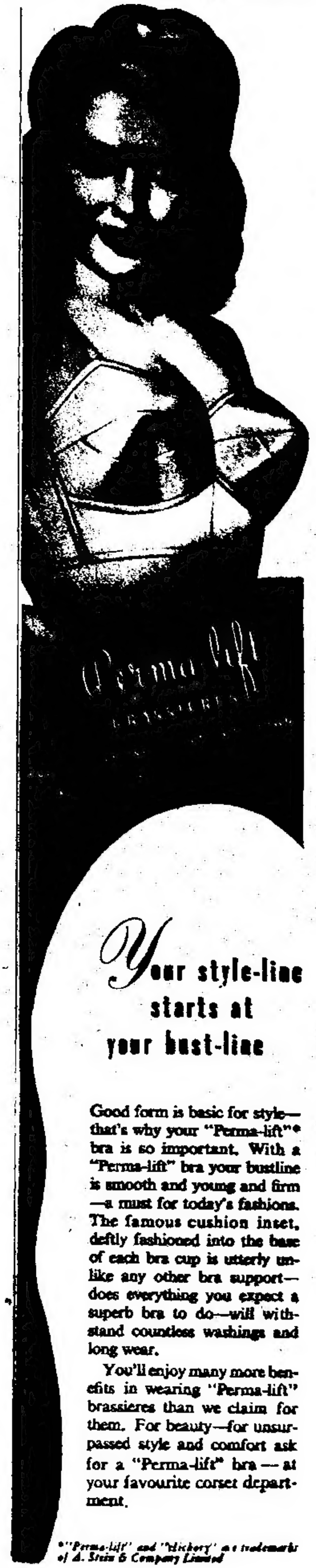
Mrs. Bernard Orenstein was Miss Marion Frances Freeman, daughter of Mr. and Mrs. Max Freeman, 14 Ridelle Avenue, Toronto. Mr. Orenstein is the son of Mr. and Mrs. Abe Orenstein, 1729 Bathurst Street. —Randolph Macdonald of Eaton's

Mrs. Vernon Rosenberg was Miss Esther Stern, eldest daughter of Mr. and Mrs. Saul Stern, 4938 Fulton Avenue, Montreal. Mr. Rosenberg is the son of Mrs. Maimie Clement, St. Lawrence Boulevard, and the late H. Rosenberg. —Dru[illegible]d Photos

Mrs. Arthur Rozen, 5407 Clark Street, Montreal, was Miss Shirley Susan Tibor, daughter of Mr. and Mrs. Max Tibor, 5407 Clark Street. Mr. Rozen is the son of Mr. and Mrs. Israel Rozen, 5220 Teare Island Avenue. —S. Spungin



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Good form is basic for style—that's why your "Perma-lift"* bra is so important. With a "Perma-lift" bra your bustline is smooth and young and firm—a must for today's fashions. The famous cushion inset, deftly fashioned into the base of each bra cup is utterly unlike any other bra support—does everything you expect a superb bra to do—will withstand countless washings and long wear.

You'll enjoy many more benefits in wearing "Perma-lift" brassieres than we claim for them. For beauty—for unsurpassed style and comfort ask for a "Perma-lift" bra — at your favourite corset department.

*"Perma-lift" and "Hickory" are trademarks of A. Stein & Company Limited

—Morrison Studio

Mrs. Philip Coren, 1326 Queen Street West, Toronto, was Miss Nancy Rosenberg, daughter of Mr. and Mrs. Louis Rosenberg, 174 Borden Street. Mr. Coren is the son of Mr. and Mrs. Samuel Coren, 649 Shaw Street.

Sol. Fox, left, was Miss Sonya Koffman, ughter of Mrs. Lena Koffman, 44 Brunner venue, Toronto, and the late Benjamin Koffn. Mr. Fox is the son of Mr. and Mrs. I. Fox, 750 Queen Street East.

—Dale Studio

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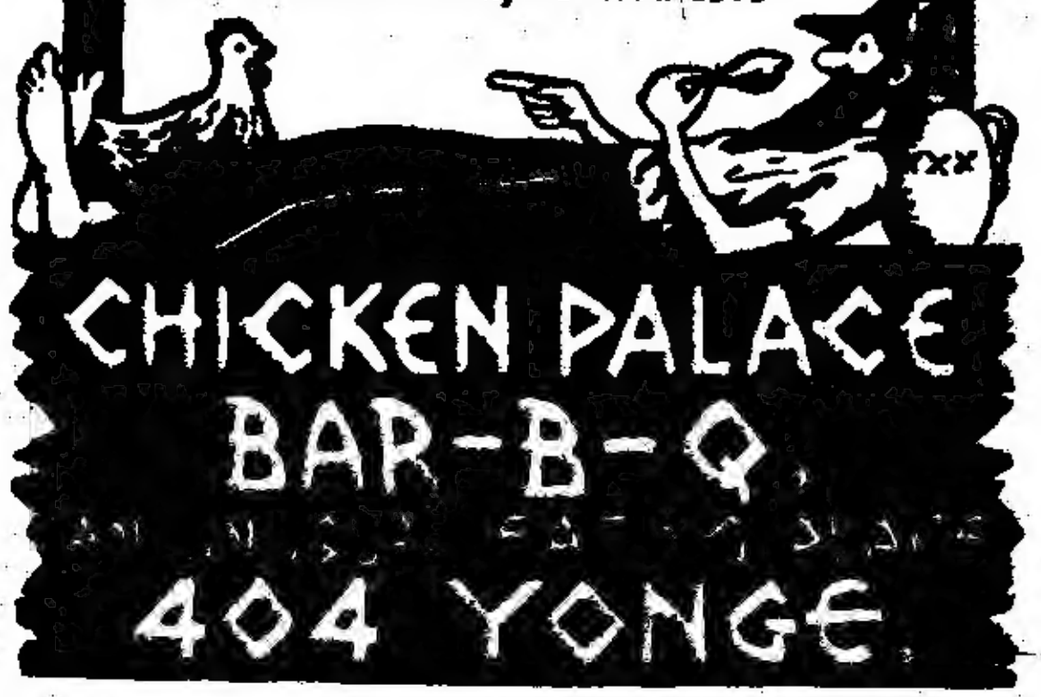

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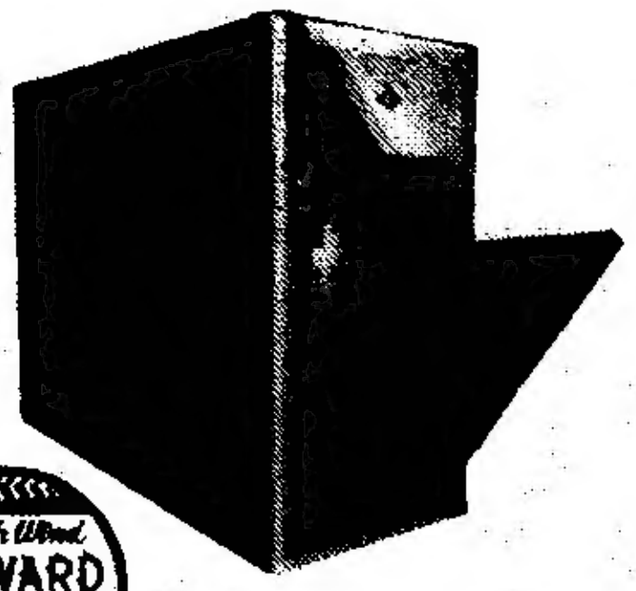
Fully automatic oil burning air conditioning heating unit

"Heats the finest homes across Canada"



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—Van der Ao, Morgan's

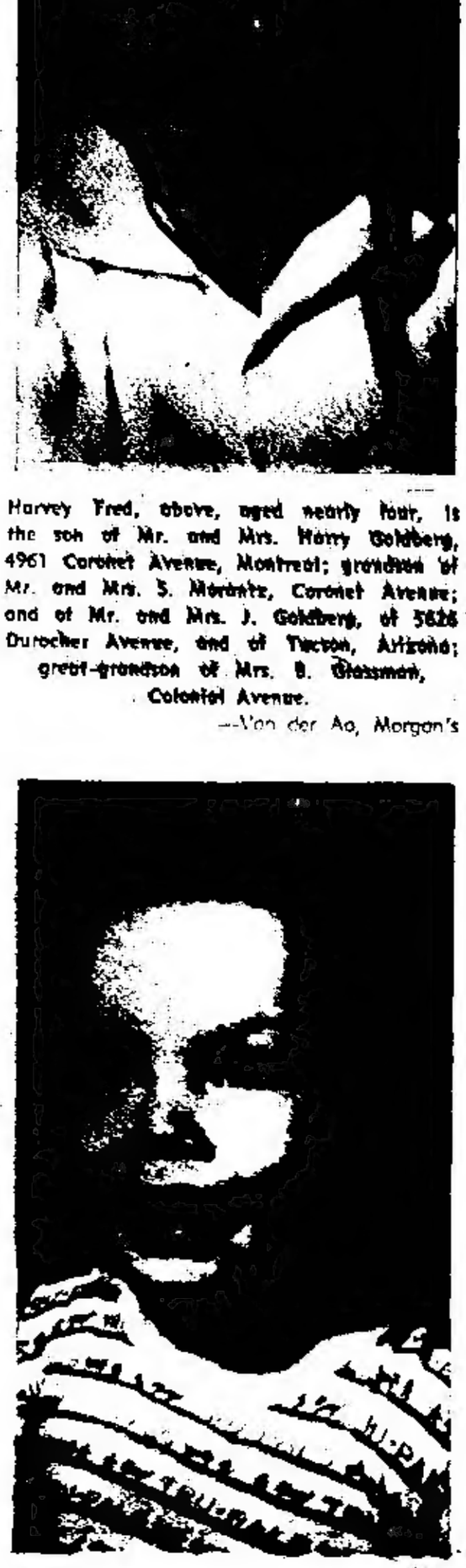
Joel, left, aged four years, is the son of Mr. and Mrs. Ben. Shapiro, 5506 Decarie Boulevard, Montreal; brother of Philip, aged three months; grandson of Mr. and Mrs. Morris Minsk, 4 Duluth Street East; and of Mrs. Robert Shapiro, Barclay Avenue, and of the late Mr. Shapiro.

Harvey Fred, above, aged nearly four, is the son of Mr. and Mrs. Harry Goldberg, 4961 Coronet Avenue, Montreal; grandson of Mr. and Mrs. S. Moranitz, Coronet Avenue; and of Mr. and Mrs. J. Goldberg, of 5626 Durocher Avenue, and of Tucson, Arizona; great-grandson of Mrs. B. Glassman, Colonial Avenue.

—Van der Ao, Morgan's

Harold Abraham Moranitz, aged two years, is the son of Mr. and Mrs. Philip Moranitz, 3265 Barclay Avenue, Montreal; grandson of Mr. and Mrs. Harry Winsberg, 5936 St. Urbain Street; and of Mr. and Mrs. B. Moranitz, 5438 Esplanade Avenue.

—Studio Tante Lione



Brian Mark, above, aged nearly two years, is the son of Mr. and Mrs. Lester Schaffer, 4260 Linton Avenue, Montreal; brother of Alice Lloyd, aged three years; grandson of Mr. and Mrs. Morris Bregman, 5353 Park Avenue; and of Mr. and Mrs. M. Schaffer, 806 Stuart Avenue; great-grandson of Mrs. B. Bregman, 3826 City Hall Avenue.

—Studio Tante Lione

—Studio Tante Lione

Howard Neil, left, aged fifteen months, is the son of Mr. and Mrs. Clarke Schecter, 3443 Appleton Avenue, Montreal; grandson of Mr. and Mrs. S. Kerman, 2715 Hopkinson Avenue; and of Mr. and Mrs. A. Schecter, 1043 Fritt Avenue; great-grandson of Mrs. H. Doctor, St. Urbain Street.

Melvin, left, aged thirteen, is the son of Mr. and Mrs. Abe Ritzlath, 52 St. Cyrille Avenue, Montreal; brother of Jack, aged seventeen; and Irving, twenty-three. At his bar-mitzvah at Adath Yeshurin Hadath Rodesh Synagogue, Melvin conducted the whole service, accompanied by the choir.

Isadore Allan, aged fifteen, on January 3, posed at the time of his bar-mitzvah, is the son of Mr. and Mrs. Joseph Miller, 3050 Brighton Avenue, Montreal; brother of Irwin, who will be thirteen in May; Monroe, ten; and Frances, eight; grandson of Mr. and Mrs. H. Miller, 4184 Jeanne Mance Street; and of the late Mr. and Mrs. M. Korzenstone.

—H. S. Adler

HOLIDAY GREETINGS TO OUR JEWISH FRIENDS

INDUSTRIAL SPECIALTY Mfg. Co. Ltd.

Canada's Largest Manufacturers of:

SPOOLS
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Sole Licencees in Canada for Lestershire Spool Manufacturing Company's Patents

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MAGOG -:- QUEBEC CANADA

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ESTABLISHED 1892

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Custom Built Furniture for Office and Home

Beautifully designed and finished :

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Furniture for Bedroom
Dining room
Living room
Play room
Den
Office

3940 Cool St., Verdun HE. 6430

Philip, above, aged five; and Mark, below, eighteen months, are the sons of Mr. and Mrs. Abe Schwartz, 5598 St. Lawrence Boulevard, Montreal; grandsons of Mrs. Sarah Shuster, St. Dominique Street, and the late Philip Shuster; and of Mr. and Mrs. Aaron Schwartz, Clark Street.

Leonard, aged one year, is the son of Mr. and Mrs. Max Supositsky, 4155 Dupuis Avenue, Montreal; grandson of Mr. and Mrs. Max Mechaick, 3995 St. Urbain Street; and of Mrs. Sarah Supositsky, of Quebec City, and the late Isaac Supositsky; great-grandson of Mrs. Mindel Hertzberg, of Quebec City.

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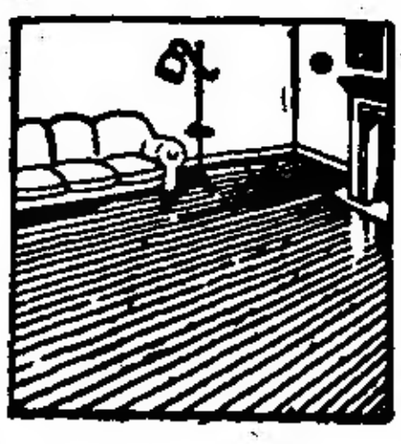

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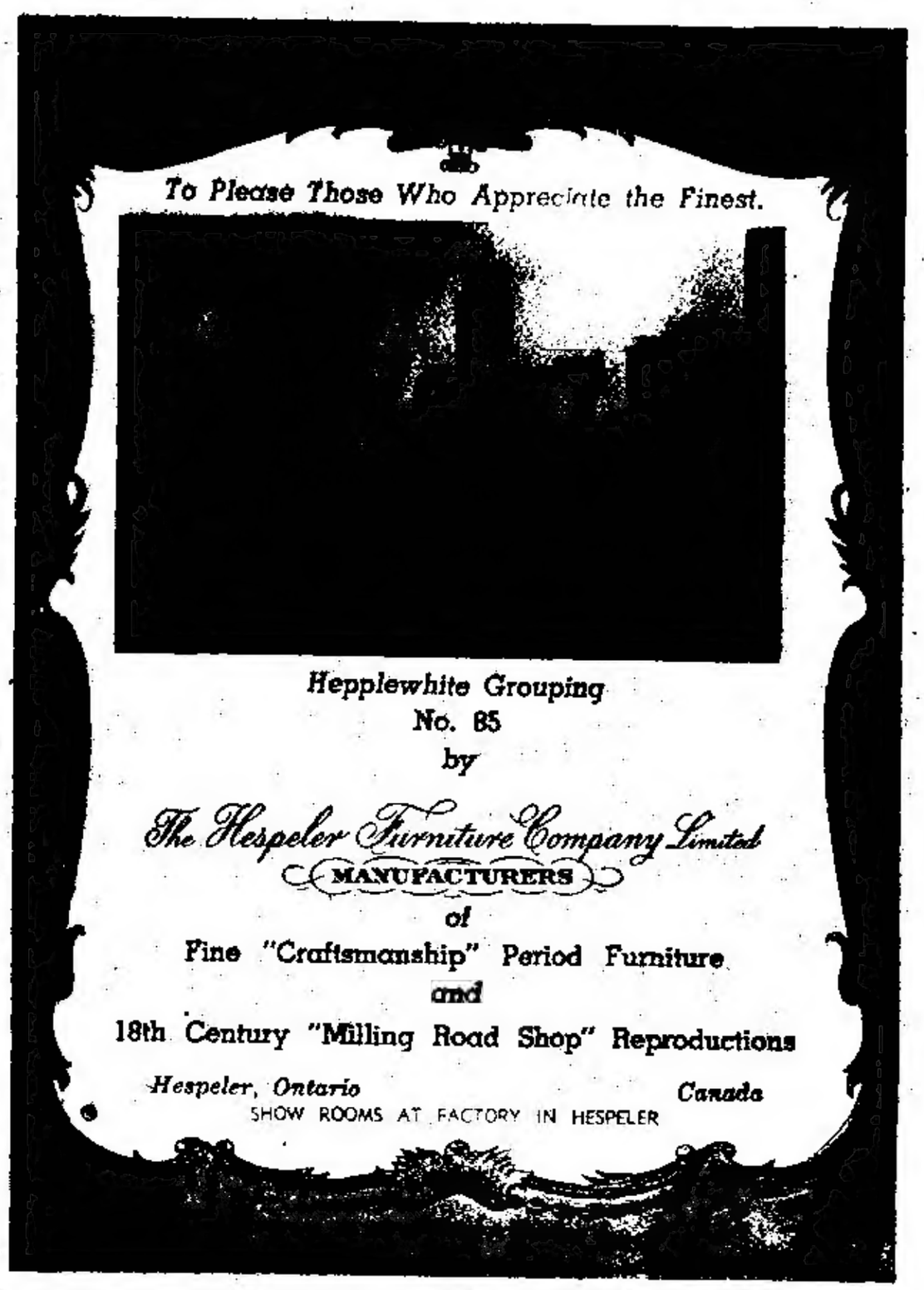
Mrs. Martin Shone was Miss Mirian Prenick, daughter of the late Mr. and Mrs. Schia Prenick, of Germany. Mr. Shone is the son of Mr. and Mrs. Jules Shone, 1675 Bathurst Street.
—Randolph Macdonald of Eaton's

Mrs. John H. Pollock was Miss Molly Koffman, daughter of Mr. and Mrs. Max Koffman, 337 Glenholme Avenue, Toronto. Mr. Pollock is the son of Mr. and Mrs. Joseph Pollock, 47 Leonard Avenue.

Mrs. Rubin Frankel was Miss Ellen Reicher, daughter of Mr. and Mrs. Peter Reicher, 6625 de Vimy Avenue, Montreal. Mr. Rubin Frankel is the son of Mr. and Mrs. Moses Frankel, 2140 Barclay Avenue. Mrs. Frankel is a graduate of the Faculty of Arts of McGill University.
—H. S. Adler



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Morning

1. Bathe face, then "cream-wash" with Noxzema on a wet cloth.
2. Dry face and apply Noxzema to hold make-up and help heal at the same time.

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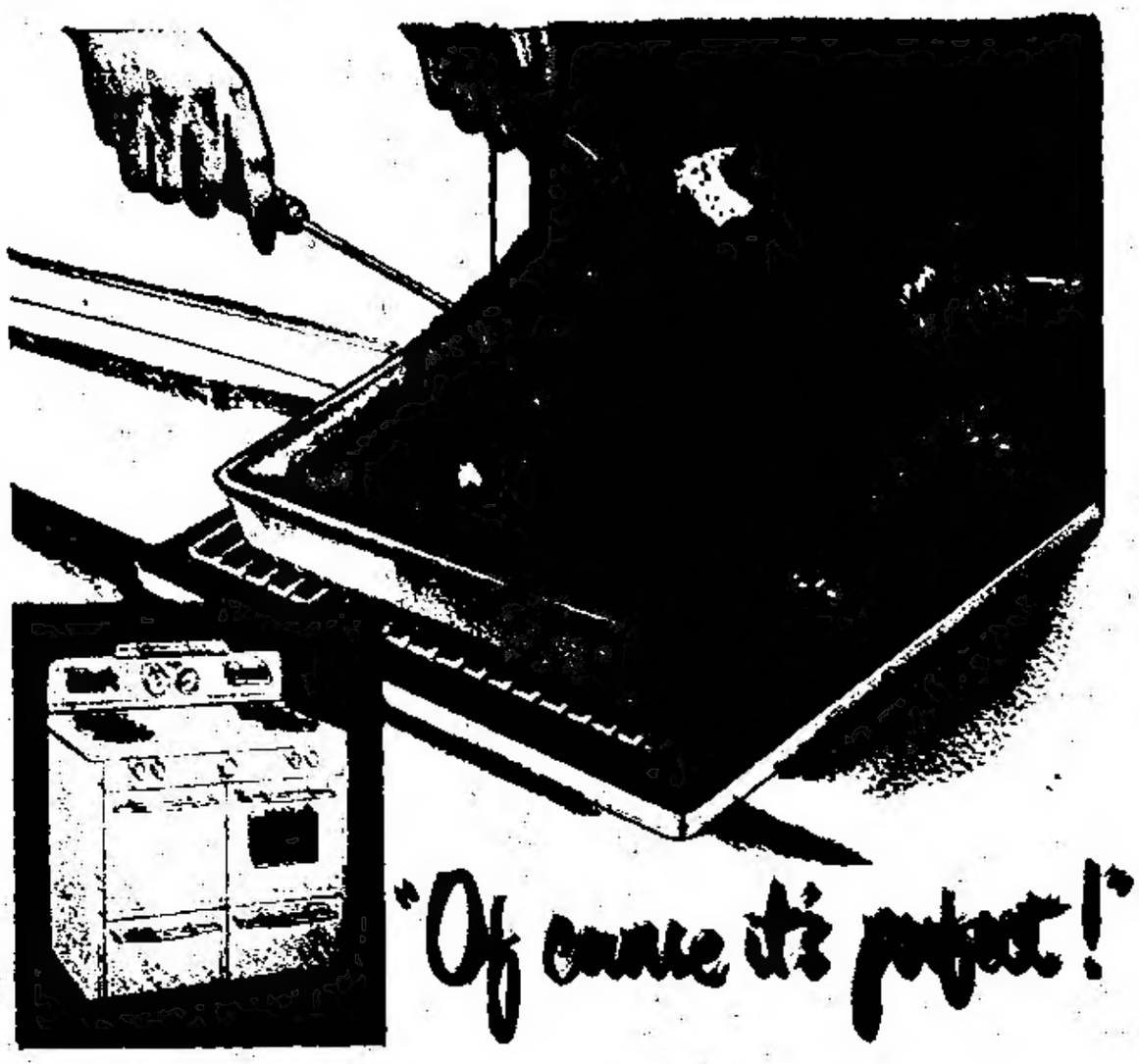
3. Repeat morning cleansing with Noxzema. Dry gently.
4. Massage Noxzema lightly into your face. Finger-print *extra* Noxzema over blemishes.

Noxzema helps heal blemishes, soothes and softens dry, rough skin. Get a jar today! Sold at all drug, toiletry and cosmetic counters. 65¢, 89¢ and $1.69.



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Miss Shirlee Leibovitz, daughter of Mr. and Mrs. Phillip Leibovitz, 1604 Thirtieth Street, Rock Island, Illinois, formerly of Montreal, the fiancee of Wallace S. Feldman, son of Mr. and Mrs. Emil Feldman, of Sterling, Illinois, is a bride-elect of the late summer. Miss Leibovitz was graduated from Rock Island High School, and attended the University of Illinois, where she was a member of Delta Phi Epsilon Sorority. Mr. Feldman is a graduate of Sterling High School. He served with the Second Infantry Division, of the United States Army during World War Two; received his Bachelor of Arts degree from the University of Illinois, where he is now studying law; and is a member of Nu Beta Epsilon legal fraternity; and of Phi Beta Kappa; Phi Eta Sigma; and Phi Kappa Phi honorary fraternities.

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Mrs. Albert Swartz (nee Miss Marian Shuttman, daughter of Mr. and Mrs. S. Swartz, 132 Gordon Street, Toronto. Mr. Swartz is the son of Mr. and Mrs. S. Swartz, 58 Gordon Street.

—J. Eagle Elsenstat

Mrs. Joseph Kitzner, 9 Roxburn Avenue, Toronto, was Miss Roslyn Greenspoon, daughter of Mr. and Mrs. H. Greenspoon, 643 St. Germaine Avenue. Mr. Kitzner is the son of Mr. and Mrs. S. Kitzner, 116 Bowbourne Avenue.

—Dale Studio

Mrs. Morris Glicksman was Miss Shelley White, daughter of Mr. and Mrs. Saul White, 249 Beatrice Street, Toronto. Mr. Glicksman is the grandson of Mr. and Mrs. A. Lackowitz, 1711½ Markham Street.

—Graphic Artists

Mrs. Lloyd B. Aller, of Ingersoll, was Miss Phoebe Gilda Norris, daughter of Mr. and Mrs. Frederick Norris, of Kitchener. Mrs. Aller is the son of Mr. and Mrs. L. Aller, of Ingersoll.

—Graphic Artists

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Hyman Howard, aged thirteen, is the son of Mrs. Jean Grief, 6001 Jeanne Mance Street, Montreal; and the late Samuel Grief; brother of Mrs. L. Kletz (Reva), of New Brunswick, N. J.; and of Misses Frances, Murielle, Shirley and Elizabeth Grief; and of Louis and Norton Grief, all of 6001 Jeanne Mance Street

—Society Studio

Seymour Ronald, aged thirteen, is the son of Mr. and Mrs. Harry Friedman, 4640 Lacombe Avenue, Montreal; brother of Cherrie; grandson of Mr. and Mrs. D. Steinberg, Lacombe Avenue; and of the late Mr. and Mrs. J. Friedman.

—H. S. Adler

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is the son of
Monco Street,
Grief; brother
New Brunswick,
Murielle, Shirley
of Louis and
of Jeanne

—Society Studio

ion, is the son
Friedman, 4640
brother of Cher-
m. D. Steinberg,
late Mr. and
ith.

—H. S. Adler

PIES

CENTS

Mrs. Sidney Hermick was Miss Adele Dreyfuss, daughter of Mr. and Mrs. I. Dreyfuss, 152 Chiltern Hill Road, Toronto. Mr. Hermick is the son of Mr. and Mrs. D. Hermick, 356 Dallington Avenue.

—Graphic Artists

Mrs. Ben. Ernst Bauer, of Beerot, Israel, was Miss Fay (Goelah) Grill, only daughter of Mr. and Mrs. Alex Grill, 5085 Esplanade Avenue, Montreal. Captain Ben. Ernst Bauer, of the Israeli Army, is the son of Mr. and Mrs. Joseph Bauer, of Beerot, formerly of Vienna, Austria. Mrs. Bauer, the sister of Maurice and David Grill, Esplanade Avenue, Montreal, was former national secretary of Canadian Young Judaism.

—Jack Markow

Mrs. Samuel Goldberg, 2898 Van Horne Avenue, Montreal, was Miss Lily Kroll, daughter of Mr. and Mrs. F. Kroll, 5880 Monkland Avenue. Mr. Goldberg is the son of Mr. and Mrs. J. Goldberg, 5577 Jeanne Mance, Steph.

—Drummond Photos

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Greetings

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IN PURE OLIVE OIL

"Crossed Fish"

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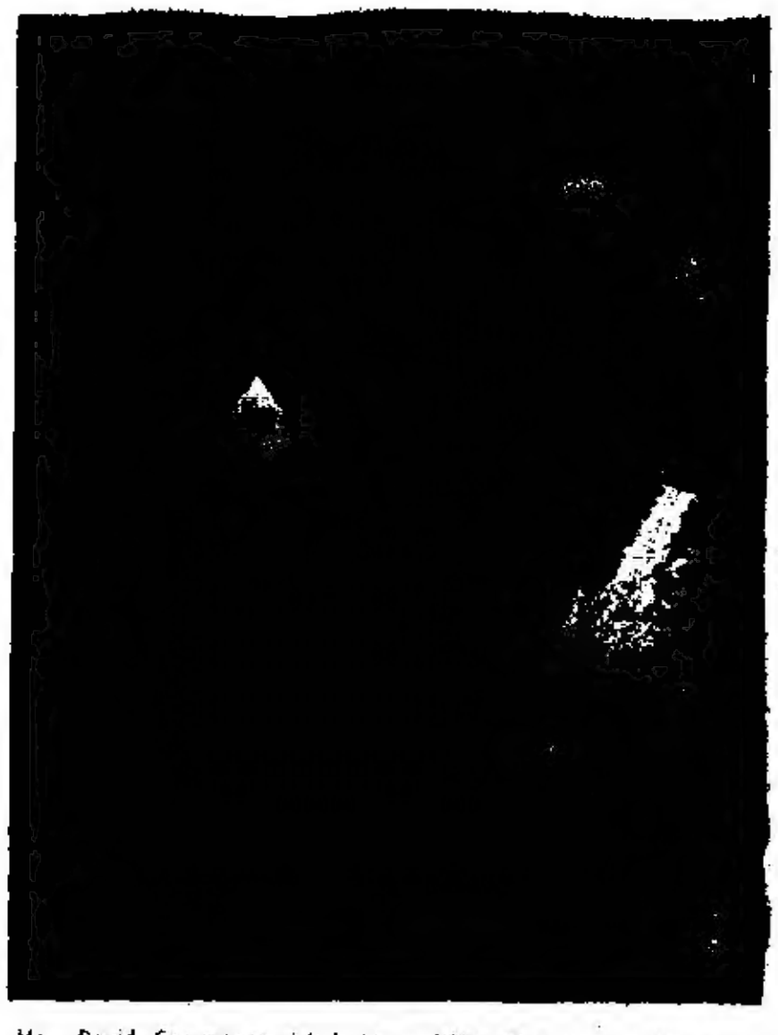
Mrs. Murray Allan Levinter, 780 Eglinton Avenue West, Toronto, was Miss Adrienne May Davis, daughter of Mr. and Mrs. William Haberman, of Tucson, Arizona. Mr. Levinter is the son of Mrs. Jacob Levinter, 1189 Bloor Street West, and the late Jacob Levinter. —Randolph Macdonald of Eaton's

Mrs. Aaron Stein was Miss Anne Constance Bochner, daughter of Dr. and Mrs. Maxwell Kurt Bochner, 5 Forest Wood, Toronto. Mr. Stein is the son of Mr. and Mrs. Louis Stein, of Niagara Falls. —Randolph Macdonald of Eaton's

Mrs. Henry Moss, 150 Dunblaine Avenue, Toronto, was Miss Vera Sara Kornreyt, daughter of Mr. and Mrs. Nicholas Kornreyt, 9 Cayuga Road. Mr. Moss is the son of the late Mr. and Mrs. Frederick Moss. The marriage took place on June 8, 1952. —Agnes Mon

Mrs. Joseph Greenstone, 2148 Von Horne Avenue, Montreal, was Miss Sylvia Tarnofsky, daughter of Mr. and Mrs. M. Tarnofsky, of Cornwall, Ontario. Mr. Greenstone is the son of Mrs. Hyman Shuster, 6068 Dutocher Avenue, and the late A. Greenstone.

—H. S. Adler



Mrs. David Greenstone, 5492 Trans Island Avenue, Montreal, was Miss Antonietta Gatt, daughter of Mr. and Mrs. Samuel Gatt, 5452 Trans Island Avenue. Mr. Greenstone is the son of Mrs. Hyman Shuster, 6068 Dutocher Avenue, and the late A. Greenstone.

—H. S. Adler

Mr. and Mrs. Jack Goldberg, 1620 Von Horne Avenue, Montreal, celebrated their forty-first wedding anniversary. They have six sons, Ben. Goldberg, Melrose Avenue; Sydney Goldberg, of London, England; Saul Goldberg, Hutchison Street; Moe, Isadore, and Donald Goldberg, Von Horne Avenue; two daughters, Mrs. H. Matslin, Ridgevale Avenue; and Mrs. M. Solloway, Decarie Boulevard; and five grandchildren, Michael and Joseph Goldberg; Lynn Goldberg, of London, England; Gerald Matslin; and Aaron Goldberg. Mr. and Mrs. Goldberg were married in Montreal on February 25, 1912. Mr. Goldberg is on the executive of the Hebrew Sick Benefit Association and has been an officer for twenty-six years. He is vice-president of Congregation Beth Moshe; and of the executive of the Histadrut Organization; Baron de Hirsh Institute; and Jewish Community Council.

—Jack Markow

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Mrs. Gordon Basest, of Sault Ste. Marie, was Miss Helen Sussman, daughter of Mr. and Mrs. Arthur Sussman, 200 Northcliffe Boulevard, Toronto. Mr. Basest is the son of Mr. and Mrs. Joseph Basest, of Sault Ste. Marie.
—Graphic Artists

Mrs. Samuel Klein, 3805 Ridgevale Avenue, Montreal, was Miss Diana Goodman, daughter of Mr. and Mrs. Samuel Jacob Goodman, 5738 Hutchison Street. Mr. Klein is the son of Mr. and Mrs. Louis Klein, 70 Duluth Street West.
—Drummond Photos

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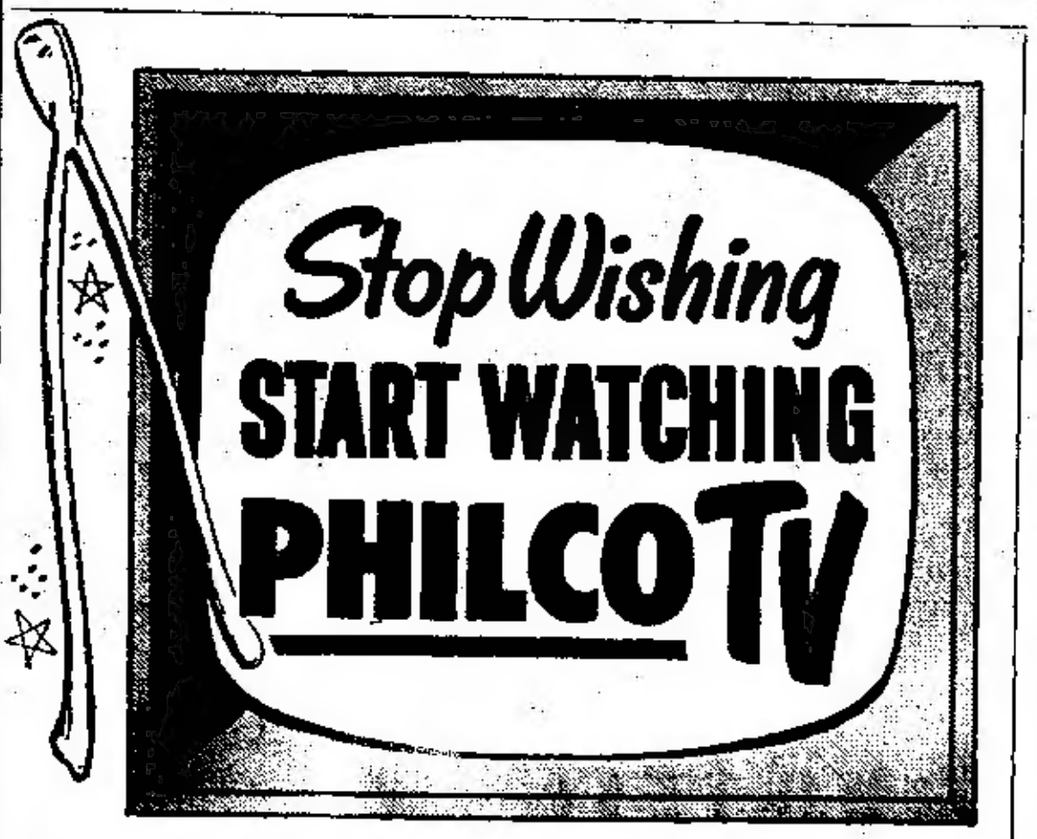
Mrs. Arthur Lundy was Miss Lorette Woolfson, daughter of Dr. and Mrs. S. J. Woolfson, Rosemary Road, Toronto. Mr. Lundy is the son of Dr. B. Lundy, Palmerston Boulevard, and the late Mrs. B. Lundy.
—Robert McMichael

Mrs. Murray Zlonce was Miss Faye Jessel, daughter of Mr. and Mrs. Y. Jessel, 27 Westover Hill Road, Toronto. Mr. Zlonce is the son of Mr. and Mrs. Harry Zlonce, 8 Rose Street.

—A. Gilbert

Mrs. Edward Yarmo, left, was Miss Dolores Wiseberg, daughter of Mr. and Mrs. B. Wiseberg, 629 Gladstone Avenue, Toronto. Mr. Yarmo is the son of Mr. and Mrs. M. Yarmo, 116 Gerrard Avenue.

—Dale Studio



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Solomon Schwartz, aged thirteen, is the son of Mr. and Mrs. Jacob Leib Schwartz, 901 St. Catherine West, Montreal; brother of Fanny Warner and Mrs. Arthur F. Goldstein (Gladys); grandson of Chaim Schwartz, 91 Fairmount Street.

Born eight years one year, is the son of Mr. and Mrs. Harold Wolf, 4200 Cavendish Ave., Montreal; grandson of Mr. and Mrs. Samuel Swartz, 5862 Hutchison Street; and of Mr. and Mrs. Abram Wolf, of Bronx, N. Y.; great grandson of Mrs. Abe Wolfe, 858 Belmont Avenue.

Pamela Landis, aged one year, is the daughter of Mr. and Mrs. J. Spector, 5568 Westhill Avenue, Montreal; granddaughter of Mr. and Mrs. Louis Hollenstein, 5950 Monkland Heights Avenue; and of Mr. and Mrs. Harold Spector, 3580 Chatham Avenue, and the late Mr. Spector.

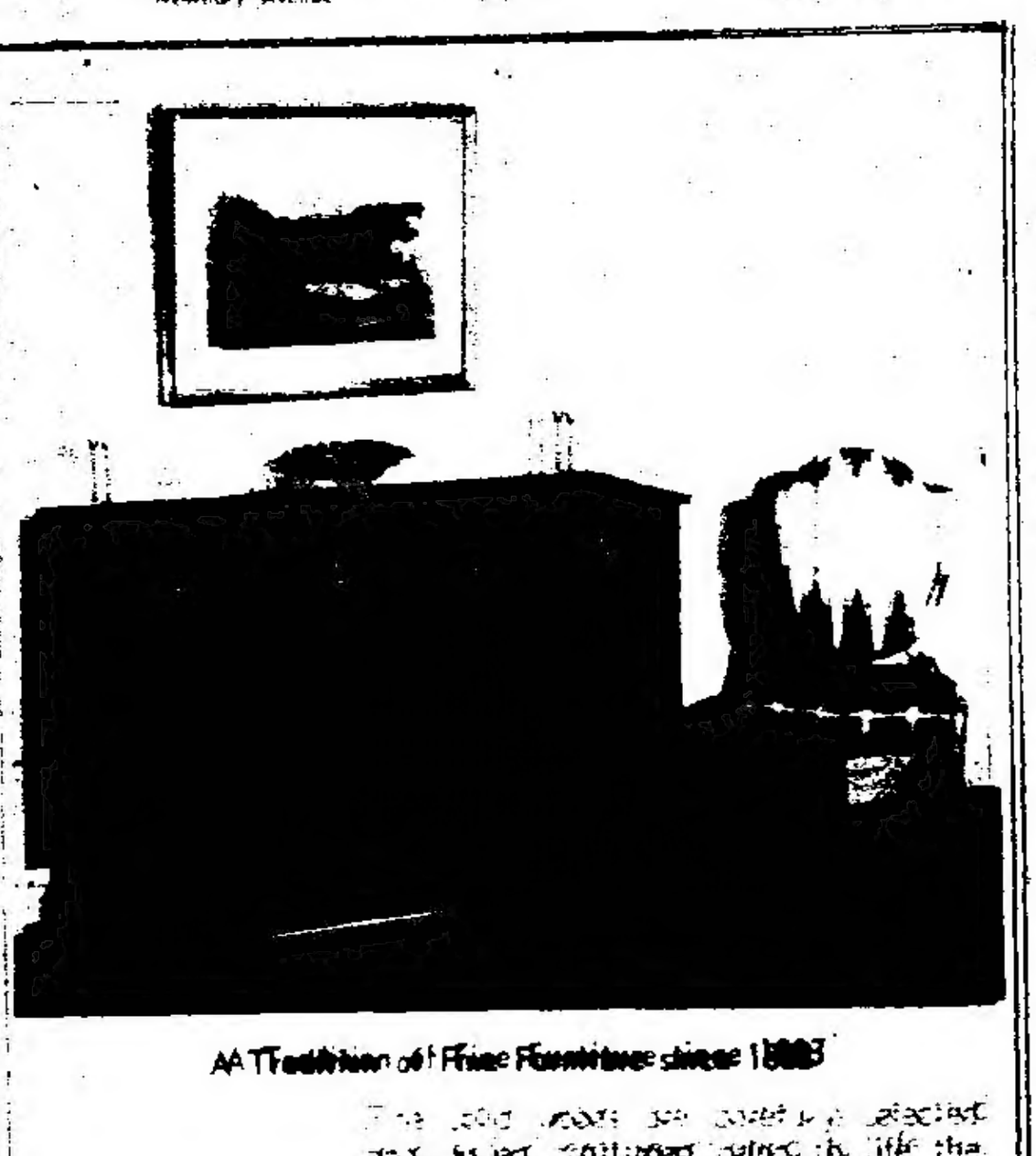
—Studio Pointe Claire

Born eight years ago, is the son of Mr. and Mrs. Abe Ashley, 87 Boulevard Labelle, Ville St. Laurent, Montreal; a brother of Fanny; grandson of Reverend Asher and Mrs. Asher, 3572 Wavell

This picture was [illegible] Photographic Contest [illegible] the Chairman

Alvin Chantes, right, aged nearly fourteen, as like seen at Mr. and Mrs. Max Chantes, 5563 Chantelaine Avenue, Montreal; grandson of Mrs. M. Montalcini, Stuart Avenue. Alvin is in like first year at like Hamilton High School.

—Drummond Photos



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1527 Crescent St.
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Lawrence Lights, [illegible] aged [illegible] is like son of Mr. and Mrs. Aaron Lights, 4500 Dorais Avenue, Montreal, brother of George and Seymour.

Marlyn, above, aged seven, is the [illegible] and Mrs. Joe Feldman, 5111 Cavendish [illegible] Montreal. Marlyn is in [illegible] Mackenzie Avenue.

...hell Elliott, aged seven years, and Darryl Alan, aged two, are the children of Mr. and ... Sidney Miller, 6 Shelbaire Avenue, Toronto; grandsons of Mr. and Mrs. I. H. Keller, ...on Eglinton Avenue West; and of Mr. and Mrs. M. Diller, 63 Bernard Avenue; great-grandsons of Mrs. B. Eisen, Palmerston Boulevard.

Mr. and Mrs. Ellis Reinblatt, 287 Ville... Street West, ...ntreal, celebrated fiftieth wedding ...iversary. They have ... sons, Samuel ...all, Lavigne ... David Rein... Belau Avenue; ... Saul Reinblatt, ...enzie Avenue; ...daughters, Mrs. M. ...ner, Wiseman ...ss and Mrs. M. ...stone, Brighton ...ue, and eleven ...children, Morgen... ...ssell, and Allan ...blatt; Stanley and ...d Reinblatt; Beryl Reuben Reinblatt; ... and Harry Kre... ...; and Brian and ...llan Greenstone.

—Charlab

Jeffrey Louis, aged one year, is the son of ... and Mrs. Alec Cooper, 46 Shaftesbury ...nue, Toronto; grandson of Abraham Coop... Oxford Street; and of Mr. and Mrs. David Pozarny, of Buffalo, N. Y.

By Earle Ellenstat, Staff Photographer

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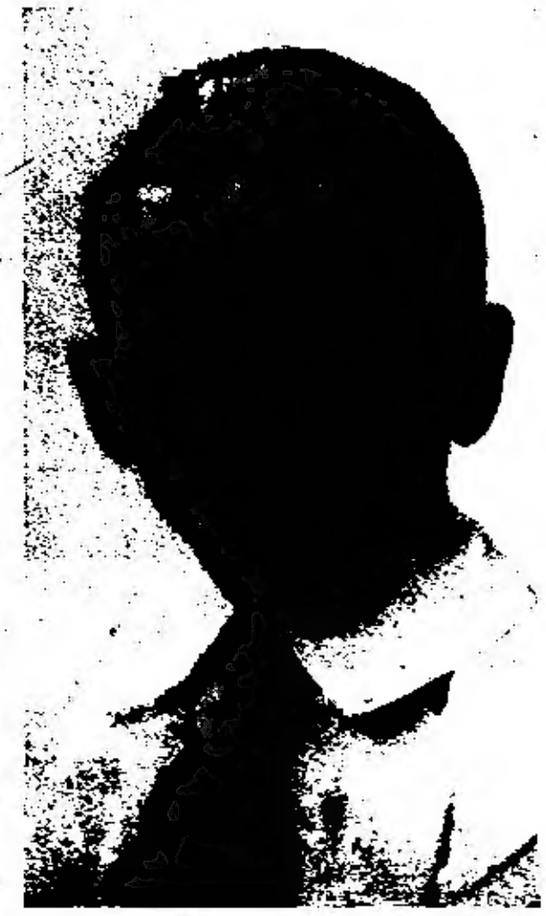
TORONTO

Jeffrey Louis, aged one year, is the son of Mr. and Mrs. Alec Cooper, 46 Shelborne Avenue, Toronto; grandson of Abraham Cooper, Oxford Street; and of Mr. and Mrs. David Pozarny, of Buffalo, N. Y.
—J. Earle Eisenstat

Cheryl Anne, below, aged four years, and Susan Paula, above, two, are the daughters of Mr. and Mrs. H. Reitopple, 63 Elm Ridge Drive, Toronto; granddaughters of Mrs. Mary Reitopple, 80 Bellevue Avenue.
—J. Earle Eisenstat



Howard, aged six years, is the son of Mr. and Mrs. David Sugar, 21 Aldburn Road, Toronto; grandson of Mr. and Mrs. A. Sugar, Brunswick Avenue; and of Mr. and Mrs. N. E. Gould, Warwick Avenue.
—Morrison Studio

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Patrice, aged seven years, and Lorne, three, are the children of Mr. and Mrs. S. Grossman, 88 Chiltern Road, Toronto; grandchildren of Mrs. Eva Bergman, 146 Pinewood Avenue; and of Mrs. Esther Grossman, 158 Fendrith Street.
—Famous Studio

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the daughters
, 69 Elm Ridge
of Mrs. Mary
Avenue.
Earle Elsenstat

the son of Mr.
Aldburn Road,
Mrs. A. Sugar,
Mr. and Mrs. N.
Avenue.
—Morrison Studio

Mrs. David Leon Medicoff, 6287 McLynn Avenue, Montreal, was Miss Beverley Arick, only daughter of Mr. and Mrs. Abe Arick, of that address. Mr. Medicoff is the eldest son of Mr. and Mrs. Max Medicoff, Van Horne Avenue.

—Drummond Photos

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—Studio Tante Liane

Lynn Sharon, below, aged six years, is the daughter of Mr. and Mrs. George Goldman, 5257 Westbury Avenue, Montreal; sister of Nathan; granddaughter of S. Wax, 5251 Westbury Avenue, and the late Mrs. S. Wax; and of Mrs. J. Goldman, 2623 Notre Dame Street West.

—Serock Studio

—Van Der Aa, Morgan's

Edwina Gay, left, aged one year, is the daughter of Dr. and Mrs. Clarence Schneiderman, 5051 Clanranald Avenue, Montreal; granddaughter of Mr. and Mrs. Samuel Schneiderman, 4685 Gladstone Avenue; and of Morris Schneiderman, 470 Villeneuve Street West, and the late Mrs. Edith Schneiderman.

Rebecca Cohen, aged one year, is the daughter of Mr. and Mrs. Samuel Cohen, 4855 Queen Mary Road, Montreal; granddaughter of Mr. and Mrs. Raymond Petreault, of Worcester, Mass.; and of Mr. and Mrs. William Cohen, 1583 Lajoie Avenue, Montreal. This picture was a preliminary first-prize winner in a "charming child contest", sponsored by the New York Daily Mirror.

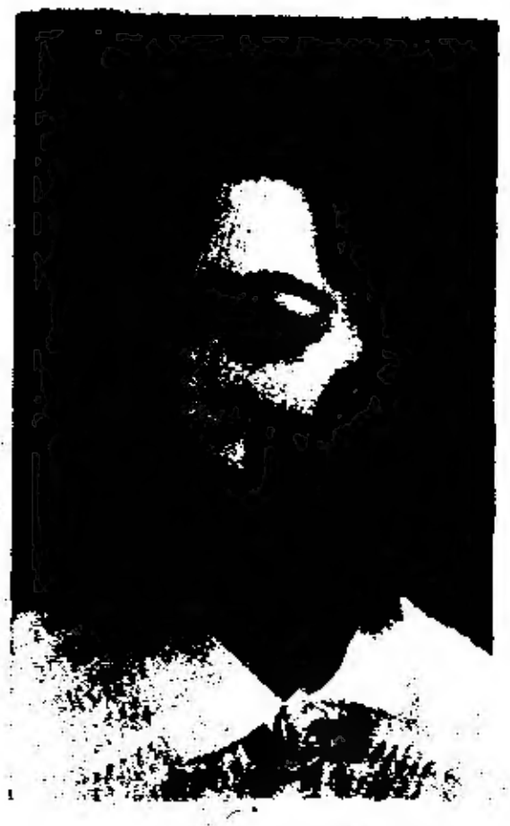
—Studio Tante Liane

Carol Elaine, below, aged two years, is the daughter of Mr. and Mrs. I. Stein, 3463 de Bullion Street, Montreal; granddaughter of Mr. and Mrs. S. Zweig, 3648 City Hall Avenue; and of Mr. and Mrs. M. Stein, 5136 Esplanade Avenue.

—Van Der Aa, Morgan's

Judith Robin, left, aged one year, is the daughter of Dr. and Mrs. A. W. Robinson, 5275 St. Ignatius Avenue, Montreal; granddaughter of Mr. and Mrs. Jack Hershovitch, 5221 Ridgevale Avenue; and of Mrs. B. Robinson, 5281 Appleton Avenue; great-granddaughter of Mrs. Sarah Ellison, Appleton Avenue.

Hailyn, below, aged sixteen, is the daughter of Mr. and Mrs. Jack Elman, 160 St. Viateur Street West, Montreal; granddaughter of Mrs. A. Philli[illegible] Avenue West.



—Studio Tante Lione

Laina Bee Gattay, left, aged sixteen years, is the daughter of Mr. and Mrs. Max Gattay, 5209 Clanlet Avenue, Montreal; granddaughter of Mr. and Mrs. H. Goldberg, 167 Bernard Avenue West, and of the late Mr. and [illegible]

Mrs. Maurice Fosterstat was Miss Bertha Fames, daughter of Mr. and Mrs. Max Fames, 73 Robert Street, Toronto. Mr. Fosterstat is the son of Mr. and Mrs. Jacob Fosterstat, 111 Barton Avenue.

—Graphic Artists

Mrs. Maxey Codesky, below, was Miss Rosalie Shoul, daughter of Dr. and Mrs. Nathan Shoul, 74 Chiltern Hill Road, Toronto. Mr. Codesky is the son of Mr. and Mrs. William Codesky, of [illegible]

—Randolph Macdonald of Eaton's

Mrs. Irving Norcus, left, was Miss Molly Mendelson, daughter of Mr. and Mrs. Benjamin Mendelson, 78 Cadillac Avenue, Toronto. Mr. Norcus is the son of Joseph Norcus, 22 Borden Street.

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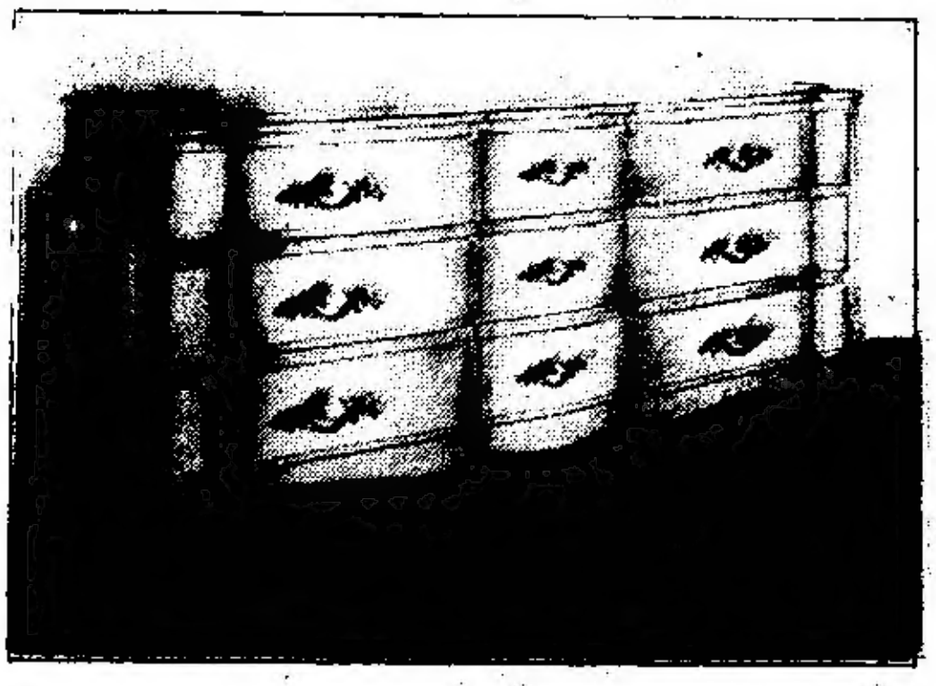

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Mrs. Harold Cohen, above, 5265 Cote St. Luc Road, Montreal, was Miss Edith Pomerantz, daughter of Abraham Pomerantz, 3851 Girouard Avenue, and the late Mrs. Pomerantz. Mr. Cohen is the son of Mr. and Mrs. Samuel Cohen, Morell Avenue.

—H. S. Adler

Mrs. Leonard Simonds, 4690 Madison Avenue, Montreal, was Miss Shirley Mendelsohn, daughter of Mr. and Mrs. Harry George Mendelsohn, 523 Wilder Avenue. Mr. Simonds is the son of Mr. and Mrs. Harry Simonds, 4727 Patton Avenue.

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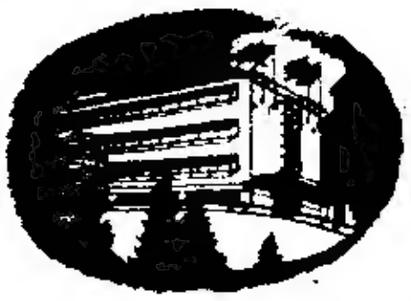

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Rosalind, aged twenty months; and Ilana, three years, are the children of Mr. and Mrs. A. Litvack, 3080 Linton Avenue, Montreal; grandchildren of Mr. and Mrs. I. Penker, 7298 Bloomfield Avenue; and of Mr. and Mrs. M. Litvack, 5777 Hutchison Street, great-grandchildren of H. Kaplan, 4298 Bern Street.

Sandra Rose, left, aged seven years, and Marcia Wolfe, four, above, are the children of Mr. and Mrs. Ralph Gelber, 7780 Shaver Avenue, Montreal; granddaughters of Mrs. JJ Cleaver, of Montreal, and the late Mr. Cleaver; and of the late Mr. and Mrs. H. Gelber.

—f. Posluns

Ann Leslie, right, and Sheryl Lynn, eighteen months, are the two daughters of Mr. and Mrs. Seymour Chorney, 1845 Bourbon Avenue, Montreal; granddaughters of Mr. Yellin, 5811 Cumberland Avenue, and the late Mrs. Yellin; and of Mr. and Mrs. A. Chorney, 1861 Coolbrook Avenue.

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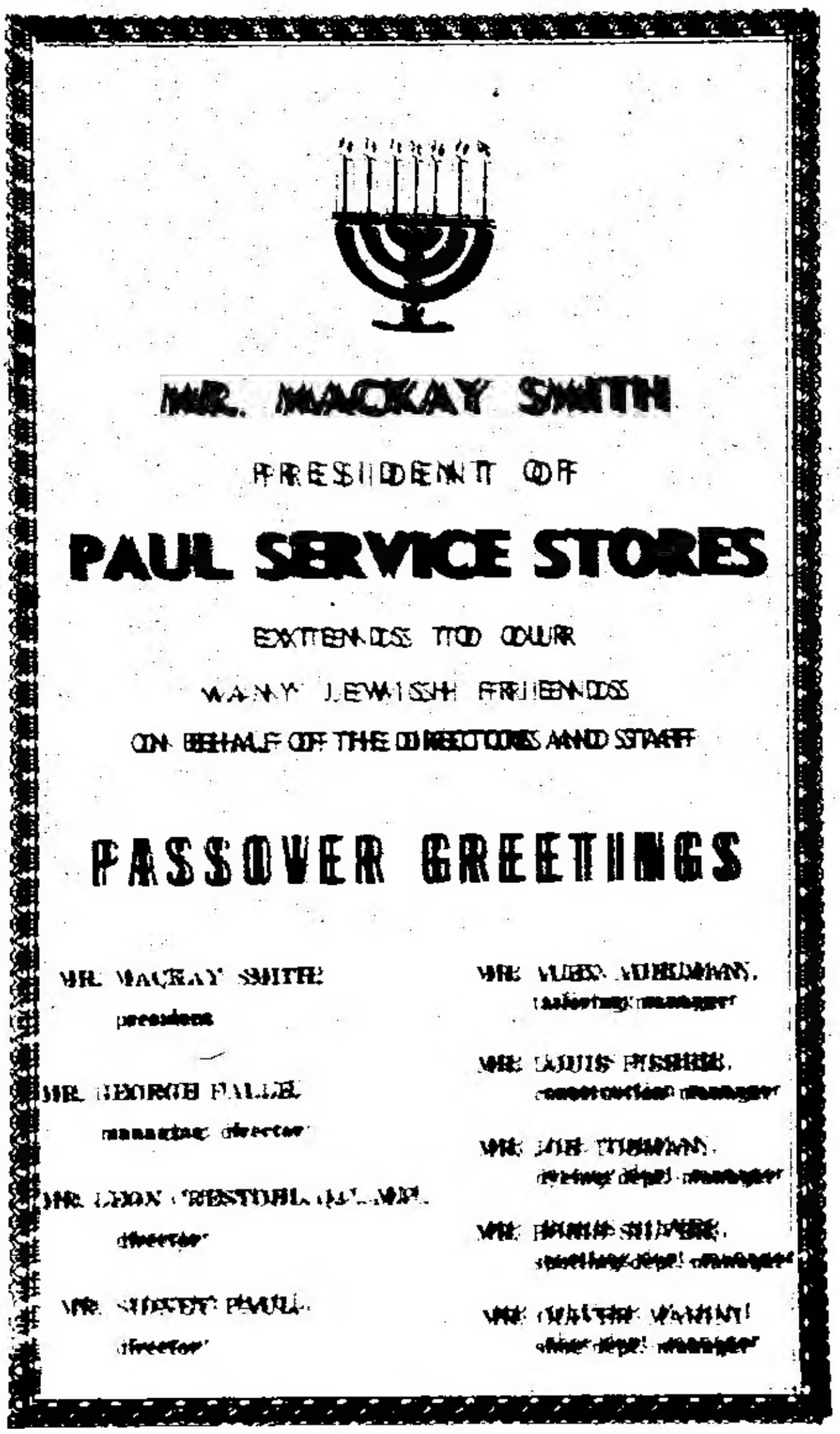
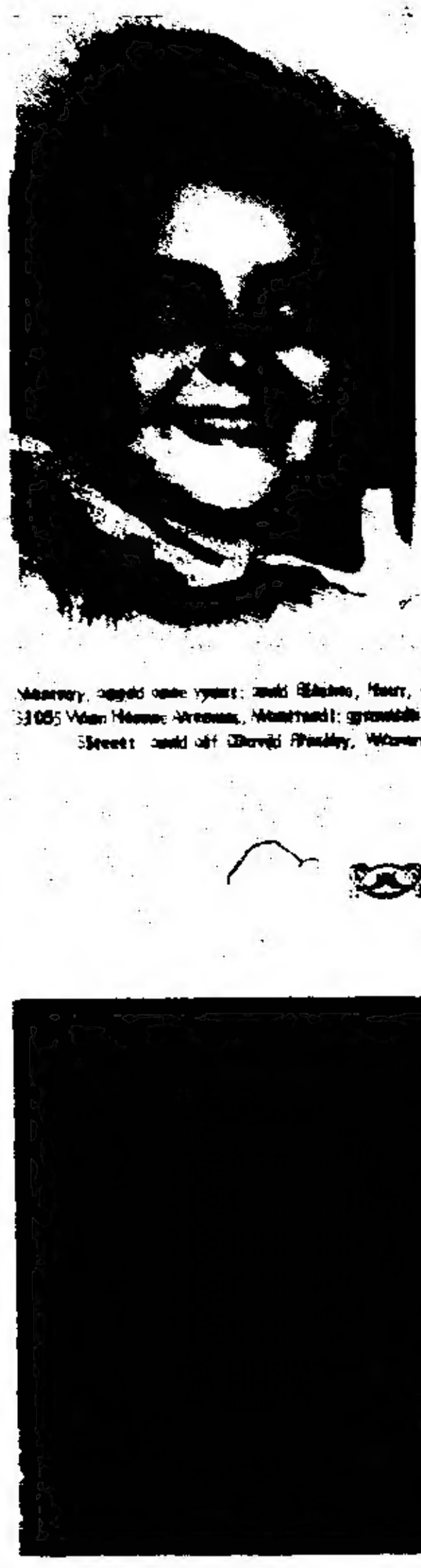
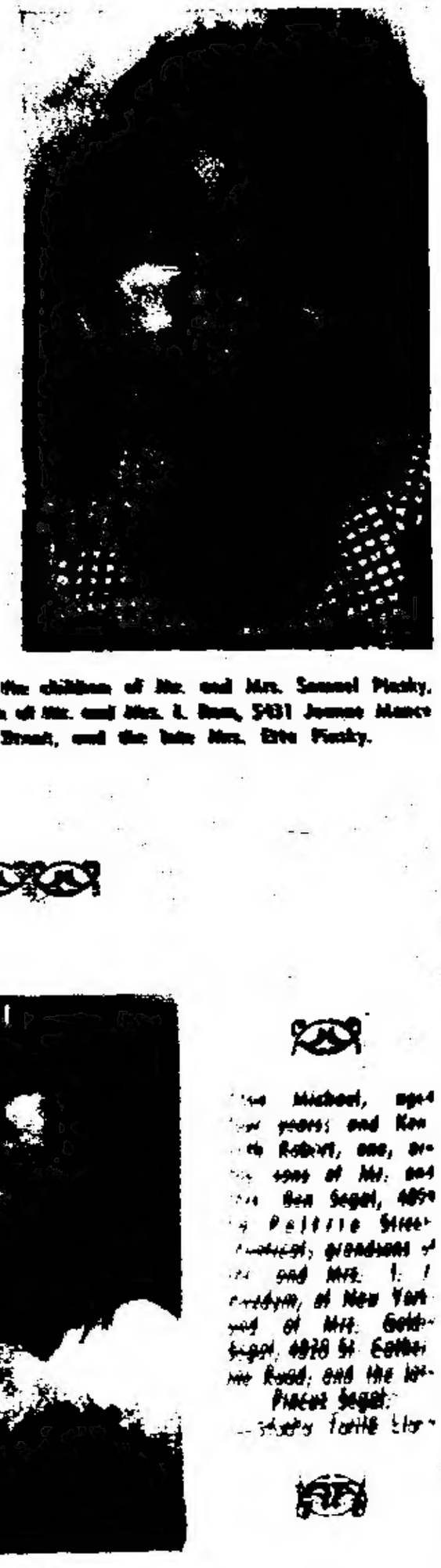
Lynne Gertrude, aged four, and Stephen Alvin, two, are the children of Mr. and Mrs. Saul Silverstein, 6378 Macdonald Avenue, Montreal; grandchildren of Mr. and Mrs. Leon Kolman, 5178 Mountain Sights Avenue, and of Mr. and Mrs. David Silverstein, 6378 Macdonald Avenue.

Lynne Gertrude, aged four, and Stephen Alvin, two, are the children of Mr. and Mrs. Saul Silverstein, 6378 Macdonald Avenue, Montreal; grandchildren of Mr. and Mrs. Leon Kolman, 5178 Mountain Sights Avenue; and of Mr. and Mrs. David Silverstein, 6378 Macdonald Avenue. =I. Postum







Mourvey, aged nine years; and Elaine, four, are the children of Mr. and Mrs. Samuel Plesky, 3105 Van Horne Avenue, Montreal; grandchildren of Mr. and Mrs. I. Bass, 5431 James Mance Street; and of David Plesky, Waverley Street, and the late Mrs. Etta Plesky.

[illegible] Michael, aged [illegible] years; and Ken[illegible]th Robert, one, are [illegible] sons of Mr. and [illegible] Ben Segal, 4854 [illegible] Pelotte Street [illegible]real, grandsons of [illegible] and Mrs. I. [illegible]rsdym, of New York [illegible] of Mrs. Gold[illegible] Segal, 4920 St. Catherine Road, and the late Pincus Segal.

Mrs. Leonard Pedvis, Ridgevale Avenue, Montreal, was Miss Marilyn Steinberg, daughter of Mr. and Mrs. Sam Steinberg, 29 Aberdeen Avenue. Mr. Pedvis is the son of Saul Pedvis, of Quebec City, and the late Mrs. Pedvis.
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William Shatner, son of Mr. and Mrs. [illegible], 4240 Grenfield Avenue, Montreal, graduated from McGill University with the degree of Bachelor of Commerce. In 1950, he produced and directed the McGill Red and White Revue. He was president of the McGill Radio Workshop, made three movies for Renaissance Films and the National Film Board. Has worked as a professional radio actor for five years, also with summer stock theatre, and is now with the Canadian Repertory Theatre, in Ottawa.

Mrs. Louis Lorenbaig, 3931 Queen Mary Road, Montreal, was with Leslie Cohen, daughter of Mrs. Ben Cohen, and the late Seth Cohen, Mr. Lorenbaig is the son of William Lorenbaig, 3980 Decelles Avenue, and the late Mrs. Lorenbaig.

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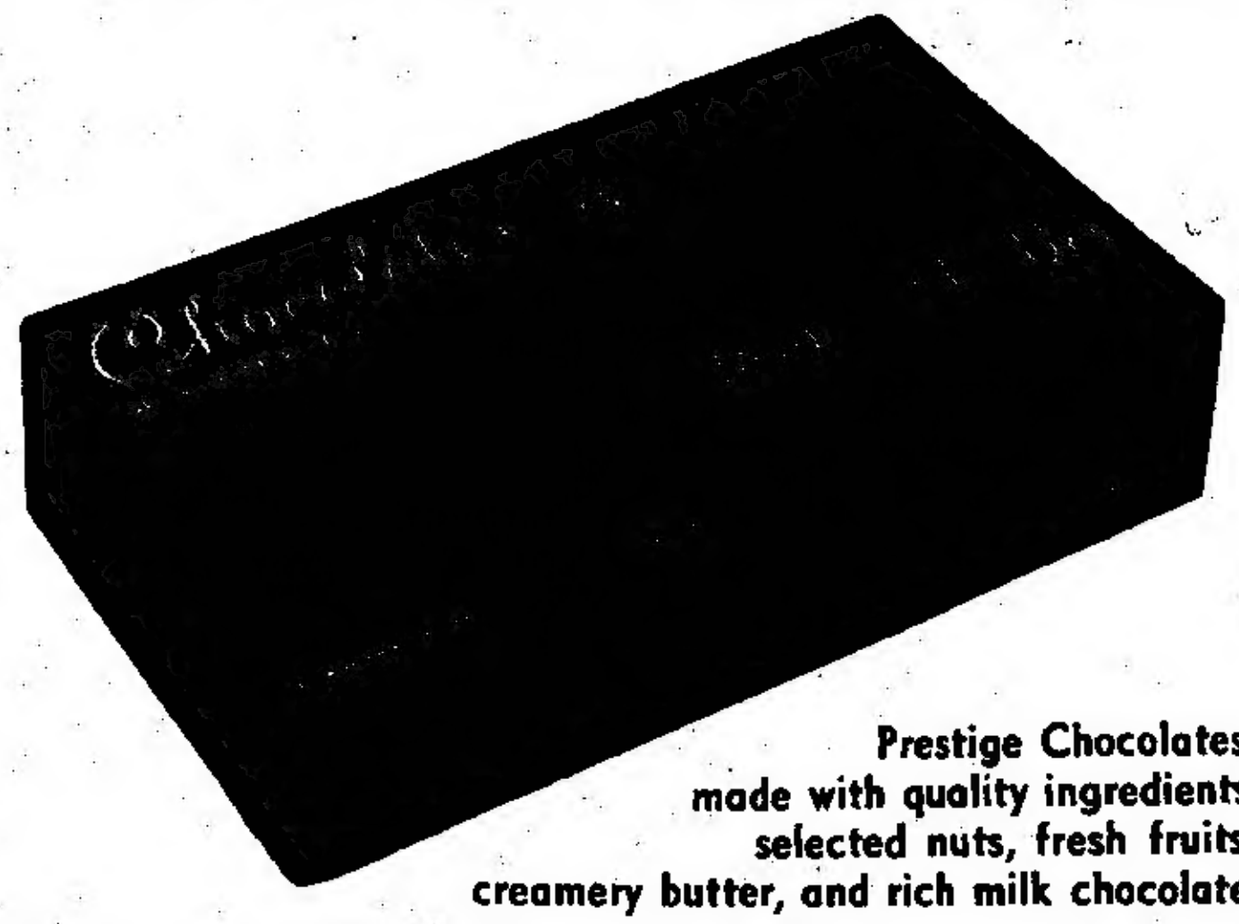

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THE KIBBUTZ

(Continued from Page Fifteen)

hoist on and off a truck. The populations of 'Urim and Sa'sa' (the average age is about twenty-three) undergo incredible hardships. A young Canadian Jew at 'Urim said to me, with conviction, "Anyone who can succeed here can succeed at anything anywhere in the world." An American *kibbutznik* at Sa'sa' said, "The government asked us to come here for defense reasons. We couldn't very well say, 'We'd like to go somewhere easier, please.' " The job these young settlers gave themselves to begin with—helping found the Jewish state, and extracting vitamins from dust and calories from stones—has been extended, by the very fact of their success in doing that job, to something that looks like infinity; their job now is to help Israel survive.

At the present time, the *kibbutz* is one of four main types of agricultural settlement in Israel. First, there is the ordinary farming village, where individual farmers own their property and work it, just as they do in America. Then there is a hybrid type, of which there are a number of variants loosely grouped under the generic name *moshav*, combined the principle of private ownership of home and land with differing degrees of collectivization — cooperative marketing of produce, pooling of farm equipment, and joint maintenance of village services, for instance. The third type is the *kibbutz*. Finally, there is a new kind of place —the *ma'abara*, or transitional settlement consisting of temporary housing into which the mass of recent immigrants to Israel is being crammed. This type is being placed by the government, so that the immigrants may have employment, alongside established settlements of all three of the other sorts, and also near big cities.

It is the arrival, close at hand, of the *ma'abara* that has presented the most obvious threat to the social order of the *kibbutz*. The property owners of the ordinary village and of the *moshav* have been eager to hire the hands of the raw immigrants. The *kibbutznikim*, living in a society where no one employs anyone else, have held back—even though they badly need manual help. Their efforts to persuade the immigrants to join up as members of the *kibbutz* have failed dismally. A tremendous proportion of the immigration is "Oriental"—from the ghettos of the Middle East and North Africa —and to this element the highly intellectualized life of the *kibbutz* is utterly foreign. Most of the rest of the immigrants are graduates of the concentration camps of Europe, and this group has had enough regimentation; it finds the communal dining halls of the *kibbutz* reminiscent, and even frightening. The authorities, obliged to be ruthless in obtaining employment for the flood of immigrants, have exerted force on the *kibbutzim* to hire people from the transitional settlements; they strongly urge that a percentage of the loans for new buildings and roads in the *kibbutzim* be spent on the hiring of immigrants. The government has offered to put up as much as half of the wages of immigrants as a straight subsidy, so that the loans would go farther. Without the buildings and roads, without the loans, without extra hands, the *kibbutzim* would perish. Moreover, the *kibbutzniks*, who were truly pioneers in their country, have seen the danger that their settlements might become isolated, self-centered enclaves, cut off from the destiny to which they once contributed so much; they might turn into something like socialistic monasteries. One by one, the *kibbutzim* have given in; they have begun to hire. The efects on them have been quick and great. The basic tenet of the *kibbutz*, of the absolutely classless society, has broken down, especially since the *kibbutzniks* have realized how superior they are in most of the essential accomplishments of an agricultural life to the raw and depressed immigrants. The *kibbutzniks* have suddenly come to see themselves not merely as exploiters but as an élite group—something they certainly never

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wanted or planned to be. They are also relatively affluent. The European immigrants regard them as prosperous and invidious kulaks. "Even a *kibbutznik* can handle a shovel," a *ma'abara* immigrant working in a field belonging to a *kibbutz* in the Samarian hills said sarcastically a few months ago, when a kibbutznik who had been supervising a squad of immigrants pitched in for a while.

In the early days of the *kibbutz* movement, the most precarious time for a settlement was its period of capital investment: the first three or four years, when its buildings were being put up, its irrigation was being devised, its fields, orchards, and vineyards were being planted, and its livestock and poultry were being bought—years during which there was much outlay and almost no return. The expenditures were financed for the most part by long-term loans from the Jewish Agency, a non-governmental organization in Tel Aviv that uses funds from abroad for the development of the country. The present condition of Israel has dictated that the period of capital investment—the precarious time—be stretched without limit. With her population doubled in the last three and a half years, Israel is far from self-sufficient in food, and the *kibbutzim* have been called upon to provide not simply for themselves but for Israel as a whole. To help meet the country's needs, the *kibbutzim* have had to expand and keep expanding, and to do this they have had to go deeper and deeper into debt. Expansion has meant the procurement of additional housing, of new tractors, of seed, of fertilizer, and, above all, of the most precious commodity in Israel, steel water pipe. ('Urim depends on water that is piped from wells twenty-five miles away. There are so many settlements along the pipeline above 'Urim that the kibbutz can get water for its fields only in the middle of the night. The *kibbutz* is so short of pipe that the men who go out to irrigate the fields in the dark have to disconnect the smaller pipes from the mains when they have finished watering one field, carry them to the next field, connect them to the mains there, water that field— and so on, until, near dawn, with a spiritlike reaction to the approach of daylight, the water dwindles to a trickle and stops.) Capital equipment has had to be bought at soaring prices, reflecting inflation in America—the source of most of it—and shortages in Israel. At the same time, the government has tried to curb Israel's own inflation by putting ceilings on food prices. The *kibbutzim*, therefore, have had to buy at rising prices and sell at fixed prices. The government and the Jewish Agency, increasingly in debt themselves, have not been able to expand their financing indefinitely. After a certain point in its history, each *kibbutz* has had to get financing wherever it could find it. To meet

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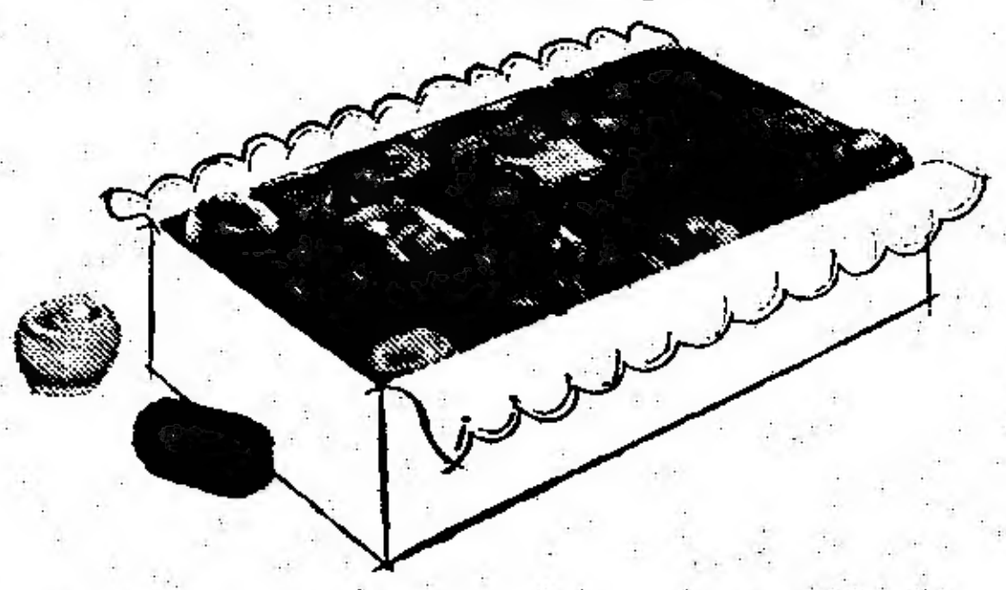

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payments on long-term Agency loans, *kibbutzim* begin by negotiating short-term loans from banks; to meet payments on them, they negotiate still shorter-term loans from other banks; and of late, because the government has tightened credit regulations as another stop against inflation, the *kibbutzim* have been driven to really frantic procedures, including check-kiting. One harassed *kibbutz* treasurer told me that in his case the term "running deficit" was so literally apposite — he spent most of his time in Haifa and Tel Aviv running from bank to bank to keep ahead of his bum checks with yet other bum checks — that the members of the *kibbutz* had decided in a general meeting that it would pay the settlement to buy a jeep (on *new* borrowed money) for the sole use of the treasurer in outdistancing his own worthless pieces of paper. The members seemed to think that since Israel needs food, and their main business is food, they could keep the process up for a good long time — for the lifetime of a jeep, probably.

Though the main business of the *kibbutzim* is indeed food, the government's price regulations have made farming less and less profitable, and in order to get their hands on operating cash, some *kibbutzim* have been forced to develop a sideline of manufacturing. Both 'Urim and a *kibbutz* I visited in western Galilee named Gesher-Haziv manufacture door and window frames for government housing. At Sa'sa' the members make beehives, hothouse frames, and ladders, for fruit picking. 'Asher, a *kibbutz* of Polish Jews among them a number of survivors of the Warsaw ghetto, manufactures metal beds. I visited a couple of old and well-established *kibbutzim* that have built up very substantial factories: Kfar Blum, in Upper Galilee, makes clothespins by the ton, and 'Afiqim, in the Jordan Valley, has an enormous plywood plant. Industrialization has, of course, affected the *kibbutzim*. Fluidity and flexibility are being driven out, and the communities are becoming hierarchic. Making things like plywood requires high technical skills; specialists have emerged, and with them the classes of skilled and unskilled laborers. Rotation of tasks and of executive positions is gradually being abandoned, especially in the larger *kibbutzim* and more especially in the upper echelons of *kibbutz* administrations. The "cork", the members who floated from task to task, is disappearing. A managerial class is developing, and even that class is stratified; it has its executives, its foremen, its hopeful clerks. Universal human problems that existed even when the *kibbutzim* were "pure" — problems of talent, privilege, power, envy, and discipline — have been complicated by the growth of the settlements into partly sedu-

trial towns. Just as the *kibbutzniks* have become an élite class in the whole population, a super-élite group has come up within the *kibbutzim*. As soon as the talent-starved government realized this fact, it began drafting the best *kibbutz* people for government jobs, so that now some of the settlements are short of selfless leadership. *Kibbutz* factories like the one at 'Afiqim point up an ironic possibility; some of the *kibbutzim*, which started their lives as tiny, struggling socialistic organisms, may very well become the most substantial quasi-capitalistic enterprises in Israel.

Since the establishment of the state, national politics have become a seriously divisive force in the *kibbutzim*. In the years of the British Mandate over Palestine, irresponsibility

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and obstruction of British governmental policies accorded with the aims of the *kibbutzim* and put them in the forefront of the Jewish fight. Today, the *kibbutzim* see that they must be responsible and helpful to the authorities if they wish to stay out in front in the struggle for Israel's survival. But what if governmental policies attack the very basis of *kibbutz* life, as they did when the government asked that the *kibbutzim* hire immigrants? The *kibbutzim* are split, and split wide, on the answer to this question. Their membership is divided between Mapai, the government party, which calls itself Socialist but actually has a fairly conservative Social Democratic complexion, and Mapam, the strongest Left Wing opposition party. The Israel Communist Party, which won four per cent of the vote in the elections last July 30th, and which stays in line with the Cominform, draws much of its numerical strength, and most of its intrinsic weakness, as far as domestic politics is concerned, from the Arabs remaining in Israel. Mapam, which won twelve and a half per cent of the vote in July, is far to the Left; it favors orienting foreign policy away from the United States and toward Russia, but it does not adhere to the Cominform, on the ground that the Soviet Union, which has not permitted Jews to emigrate from Russia to Israel, is anti-Zionist.

The core of Mapam is in the *kibbutzim;* this is not true of Mapai which drawe its strength (thirty seven per cent of the vote in July from various elements in the country. The split among the *kibbutzim*, which had been developing ever since 1948, came to a head last year. In a *kibbutz* in the Jordan Valley, 'Ashdot Ya'akov which had had a wonderfully valorous record during the war with the Arabs, a Mapai faction, which was in the minority, tried to quit the *kibbutz* and go out and form one of its own. The Mapam majority ruled that the Mapai people did not have the right to leave. There upon a very large association of *kibbutzim* called Kibbutz Me'uchad to which 'Ashdot Ya'akov belonged fell apart at the seams. Its member *kibbutzim* chose individually whether to adhere to Mapai or Mapam. Minorities were exchanged, like prisoners of war. Families were broken up. Some of the largest and finest *kibbutzim*, like Giv'at-Brenner, which was founded a quarter of a century ago, were so evenly balanced that for several months they could not decide which way to go; they existed during that time in uncomfortable poise, generating internal heat. The Mapai *kibbutznikim* feel responsible to Israel and to the government, and the Mapam people feel responsible to their political commitments; the best among both seem to have misgivings. The split within the *kib*

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butz movement may wreck it, because if Mapam becomes substantially more powerful, the government is likely, by commission or omission, consciously or unconsciously, to let the *kibbutzim* as a whole wither on the vine.

Above all else, the *kibbutzniks*, in their effort to make socialism work, have suffered (or, more likely, enjoyed) the consequences of being human. They have found true equality easier to contemplate than to achieve. Some *kibbutzim* have laboriously achieved systems of false equality. At one *kibbutz* I visited, I received a short lecture on "the principle of the minimum," to the effect that equality exists when no one gets less than a certain amount. The *kibbutzniks* have found, too, that no rules can flatten individuals to a norm. In earlier days, the women of the *kibbutzim* used to dress themselves virtually in uniforms — blue jeans for field work and white smocks for kitchen work. Now they tend to dress as women, each to her own taste. In pure *kibbutz* theory, the books in a member's room belong to the community and can be taken from him at any time. Actually, the library in each room reflects so exactly the personality and interests of the occupant that he is, in a more binding sense than mere legal title could ever make him, the owner of the books — and evidently considers himself so. The *kibbutzniks'* rooms, as uniform as monks' cubicles to begin with, now exhibit the utmost variety of decoration and personal knickknackery. At Sa'sa', a Mapam *kibbutz*, the quarters in which visitors are usually entertained belong to a young couple who, by the exercise of a spectacular ingenuity, have made of an old, one-room Arab house a modernistic salon that might well be in Beverly Hills. Though the room is used by the *kibbutz* as a showplace, the couple are proud and seem to be envied; thus, in human truth, they own the room. The Tenth Commandment, which concerns itself with hankering, is no easier for *kibbutzniks* to obey than for anyone else. At Kfar Blum one afternoon, while being entertained at tea by several *kibbutzniks* in the room of one of them I heard a squall between two children and saw that one little girl had let covetousness get the best of her; she had hijacked three or four marbles from a friend. What was interesting was not the normal flurry between the children but the equally normal tension this incident set up between the parents, one of whom (the mother of the robbed child) seemed to have a high regard for, and the other of whom (the mother of the felon) seemed to take a more orthodox *kibbutz* view of, private property.

Some *kibbutzim* have begun to

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change their whole policy in regard to the care of children. The separate houses for children were intended to free mothers for manual labor, and in some ways the system worked well. Parents were able to do their chores all day long without worrying about their children; then, in the late afternoon, they devoted two or three unbroken hours exclusively to them—probably a longer period of undiverted attention and entertainment than most American parents give their children. But the maternal instinct is not easily socialized; many mothers begrudged having their children sleep under a separate roof. Most *kibbutzim* have relaxed the rigid rule they used to have that prohibited parents from visiting children's houses except when calling for and returning their children in the afternoons. Now it is commonplace to see parents dropping into the children's houses after lunch and at other times during the day. Some *kibbutzim*, particularly those with a large proportion of American-born members, are debating the whole theory of separate houses for children, and, of those that I visited, Gesher-Haziv has voted to discontinue them as soon as sufficient homes are ready to accommodate the children with their parents.

Another widespread modification of old forms in the *kibbutzim* is the adaptation of religious rites to fit an agricultural life more closely. For the most part, the *kibbutzniks* I met were agnostics, but, like all other human beings, they seemed to need a little ceremony in their lives. Their intimacy with the soil made them stress the more primitive festivals of Judaism, like Shavuot, the holiday of the Pentecost, when, pursuant to an admonition in Leviticus, the celebrants wave loaves of bread from the first wheat crop before the Lord as a "wave offering." In observation of the Passover many *kibbutzim* have added to the traditional Haggadah—the commentary on the Exodus — accounts of their own escapes from toils. Kfar Blum observes a modernized variant of the *bar mitzvah*, the ceremony of the coming of age of boys at thirteen, at which time they are called upon to participate in the ritual of the synagogue. At Kfar Blum, both boys and girls are confirmed at the age of thirteen after they have completed thirteen "socially useful tasks," such as working an eight-hour day in the fields, taking over a group of babies for a day, producing a decorative gewgaw for their parents room, and running errands in a nearby city for the settlement's secretariat — errands that may include paying bills or making excuses for not paying them (a task, I was assured by one member of the secretariat, that would make a man of any boy).

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About eight thousand American Jews have immigrated to Israel, and most of them are *kibbutzniks*. In America, a large proportion of them were young idealists who rebelled against the standards of their middleclass parents, joined Zionist youth organizations, and were attracted to Israel by the emotional lure of the fight for a Jewish state and by the romantic idea of bringing blossoms out of the dust. The effects of Israel and socialism on them, and of them on socialism and Israel, have been marked. Coming from the American culture of books, newspapers, movies, radio, and plays, and from an atmosphere of urgent idealism—of union meetings and political activity—they have, in Israel, self-consciously tried to shed certain elements of the Americanism that they might better have kept, for efficiency's sake, and they have unconsciously clung to certain elements that they might better be rid of, for socialism's sake. Efficient plumbing, the classic symbol of the American standard of living, has often been used as the symbol of the worst in American materialism, and some of the American *kibbutzniks*, evidently brooding on this symbol, have purposefully maintained second-rate toilet facilities—generally poorer, it appears, than those of the European *kibbutzniks*. In some predominantly American *kibbutzim*, ill-tended latrines, coupled with a total lack of fly control in the dining halls, have been a serious detriment to the health of the members and may have been partly responsible for the high incidence of polio among American *kibbutzniks* during an epidemic that hit Israel in the summer of 1950. In counterbalance to such protests over symbols, the Americans have carried over from the culture of their upbringing a deep-seated love of property. This shows itself in little ways—sometimes in rather appealing ways. The parents of American *kibbutzniks* persist in sending their children gift parcels, and one item the recipients prize very highly is American coffee. According to pure *kibbutz* doctrine, coffee received in such parcels is the property of the community; actually, it is consumed in the members' rooms during *kumsitzim*, or evening bull sessions. At one partly American *kibbutz*, the members recently had a series of ideological discussions on the coffee problem, and finally ruled that coffee received in parcels was the property of the *kibbutz*, that it must be turned in at the dining hall, but that the first member applying for it thereafter could have it to use in his room; in practice, the recipient, upon turning his coffee in, at once applied for it and got it back. American *kibbutzniks* have also had trouble shedding the success ideal. There is no place for personal careers in

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a community where each works for all and where the executive posts are rotated. About a year ago, a young American at Gesher-Haziv who had been trained as a geologist in the States was asked by the government to help prospect for oil and minerals in the Negev. The *kibbutz* voted to give him six months' leave. At the end of the six months, he asked for an extension. The *kibbutz* granted six months more. At the end of the second six months, he asked for still more time. The *kibbutz*, deciding that he would have to choose between being a *kibbutznik* and a carreerist, turned him down. He resigned from the *kibbutz*. Another American quality that has had its effect on kibbutz life is the stress on individuality. American *kibbutzniks* do not hesitate to pit their likes and dislikes against the communal taste. A little before midnight one night early in September, during a *kumsitz* in front of a cabin at Gesher-Haziv to which I had been invited, one of the hosts quietly got up, went into his room, and emerged with a rifle over his shoulder and a flashlight in his hand. Someone explained to me that he was going out to water the fields; the rifle was for protection against Arab marauders. One of the American *kibbutzniks* feelingly urged him, as he started away, "For God's sake, don't water the eggplant."

In most cases, the Americans are in *kibbutzim* along with at least one other nationality, and it is in their attempts to integrate themselves with these others, to turn into indistinguishable Israelis, that their simultaneous rejection of and clinging to American ways becomes most touching. The Americans, coming from an industrial and white-collar world, clamor for agricultural assignments, while the Eastern Europeans, coming from an agricultural world, jump at the tasks of shop and office. The Americans have a hard time learning Hebrew and tend to use it only for official business and for communication with other nationalities; among themselves, they talk American. Their own children, not other Israelis, are their best and most inspiring teachers of Hebrew. A relationship such as exists at Urim, between forty Bulgarian *kibbutzniks*, who have not on the whole been much educated but who have had many years' experience of *kibbutz* life, and eighty Americans, most of them highly intellectual but all green newcomers to Israel, requires the utmost tact merely to keep it operative. I asked the Bulgarian secretary of Urim, a man grown elderly at twenty-two, what he thought of the Americans in the *kibbutz*, and he replied, "When they came, we needed hands so badly that we wouldn't have cared who they were. Later, we Bulgarians wondered whether they would work for the ideal of the *kibbutz* or would work for themselves. They satisfied us that they would work for the ideal. But they are impatient. They rush at details. They want to finish the greatest projects tomorrow afternoon."

In one respect, the precipitate Americans have been most useful to their *kibbutzim*; they have helped to speed the mechanization of the settlements and to keep the

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machinery in good running order. The generosity of American Jewry is seen everywhere in Israel, and so is American machinery. Even Mapam kibbutzim, which advocate Israel's turning away from the United States in foreign policy, do not refuse offers of American tractors. (As it happened, it was Gesher-Haziv, a Mapai kibbutz, that received generators originally built for export to the Soviet Union but prevented from going there by last-minute intervention on the part of Congress. The Gesher-Haziv kibbutzniks had a hard time finding Mapai mechanics who could understand the modern technical Russian of the operating manuals.) In the kibbutzim where Americans have settled, the standard of the machine shops, garages, and maintenance benches is very high. Sa'ar boasts one of the few women welders in Israel, a girl from the Bronx named Charlotte Bennett: she is so skillful that she has been called all the way to Haifa several times to do repair jobs. The mechanical talent of some of the Americans has contributed noticeably to the musical life of the kibbutzim. Almost every time I drove up to an American kibbutz, I would hear recorded classical music pouring out across the plantations to the wilderness beyond. Urim, which is still only a wet place in the dust at the end of a pipe, has three imposing record-playing machines. Besides haste, there is also waste among the Americans; they acquire unsuitable pieces of machinery and then let them lie idle or throw them away. The most impressive example of this sort that I saw was an electric waffle iron corroding in a heap of discarded wood scraps outside the carpentry shop at Gesher-Haziv.

The crisis in the kibbutz movement has led to an alarming number of defections from settlements of all nationalities. One kibbutz, for instance, started its life last year with the second largest population of a kibbutz and is now down to a handful of members. Not in the least

two years. The association to which it belonged then assigned it a hundred new members. Since then, sixty more have resigned, so the net population is just what it was when the kibbutz was established—and just about half of what it needs. Members leave for various reasons. The zest of pioneering is partly gone now that Israel is a state, and the kibbutznik is not the hero he once was. Increased kudos is being given civil servants, and the urban life of government workers is easier than the existence of farm workers. Much of the romance that almost seemed palpable from a distance when young idealists were considering joining the kibbutzim vanished when the idealists discovered themselves at the foot of an endless stairway of worktidays. American girls, who come from a society that lays a lot of emphasis, at least in its advertisements, on the comfort of women, have found it very hard indeed to throw themselves into automatons, and some have found absolute equality with men rather a letdown. Among these American kibbutzniks who have quit disgusted, there are a number who have at least bulged their bets. A large percentage of them, including many of the Hapoel generation, have been careful not to vote in the Israeli elections, because taking part in the election of a foreign country means the loss of American citizenship.

It would be unwarranted, however, to leave the impression that the hardships and infections of individuals threaten the existence of the kibbutz movement as a whole. The majority of the settlers stay on, and those who do are magnificent people. Many of them are visionaries, able somehow to look through the dust around them and see glimpses of future glory. They seem to feel that they are participants in an experiment in the fulfillment of promises of God. From a Canadian standpoint, one thing on the kibbutzim is unmistakable: the vitality of Canadian Jewry. One day in which

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Bermuda juniper, and even an unlikely elm had reared themselves over the lawn, and finally a companion of his from Long Beach, Long Island, a down-to-earth ex-G.I. nicknamed, to fit his comic-book explosiveness, Bim-Bom, said, "What a lucky character! He sees the after in everything." A few minutes later, Bim-Bom and his Canadian friend took me to the cultural house of 'Urim, where, in preparation for a party on the coming Saturday, another *kibbutznik*, who had studied at the Art Institute of Chicago, had painted a mural on beaverboard. It pictured in the background a Biblical sower of seed and in the foreground a tractor being driven by a *kibbutzmik*, and it was based, they told me, on some verses from the Book of Amos that say all that needs to be said about why *kibbutznikim* stay:

> Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled out of their land which I have given them, saith the Lord thy God.

PASSOVER DICTIONARY

(Continued from Page Sixteen)

probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was as good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history—at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for this entrance, with the greeting BARUCH HABA ("Blessed be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU — One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc.—DAYENU! "It would have sufficed!"

DIPPING—One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follows. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG — One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.

It also represents the free-will sacrifice (the HAGGIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb).

EREV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS—A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS — In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.

1. The WISE (or studious) SON, who inquires and seeks to be informed.
2. THE WICKED (or skeptical) SON, who mocks at the entire service.
3. The SIMPLE SON, who is "indifferent" to the whole affair.
4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.

This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 34d).

HAD GADYA—A song in Ara-

"where's your glass of milk grandpa?"

"Well, Cathy, it's out in the kitchen, and I'll get it before we have our story. Folks my age need to drink milk too, just as much as you young 'uns. A wise old doctor, who knows a lot about it, says milk keeps my bones strong and straight . . . just like it's helping yours to grow."

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male, recited at the very end of the Seder Service.

The Had Gadya is an old Jewish nursery-rhyme borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the great epochs in historic Jewish persecution.

The KID symbolises the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is Persia, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX—Saracens, who conquered Palestine; the SLAUGHTERER—the Crusaders; the ANGEL OF DEATH—the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.

In 1791 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rhyme as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH — Derived from the Hebrew verb "hagad", to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

Besides containing the actual story of the exodus, the Haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), and interesting historic excerpts. The oldest edition of the Haggadah extant was printed in Italy, about 1506. Some persons have tried to collect all the editions since then. One reached 250; another got 295.

The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue text). There are about 25 such designed manuscripts, some dating back to the early 14 century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL—Lit., "PRAISE", consisting of Psalms of David. These Psalms (nos. 113, 114 in

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the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper—which undoubtedly is the Hallel.

HAMETZ—("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET — A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Rameses, for Pharaoh. (See DIPPING).

HOL HA-MOED—The four intermediary or "week-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted.

In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH — "Sanctification" of the Sabbath or Festival over wine.

The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and that preserved us, and enabled us to reach this season."

When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

KI LO NOEH—A hymn of praise—one of the latest additions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.

Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING — It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

LEIL SHIMURIM—"The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.

To this day, some Jews, some-

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what naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye" — except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

MAKOT—"The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.

The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hail, locusts, darkness and slaying of the first born.

MAROR—"Bitter herbs", reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH — "Unleavened bread," i.e. made of dough that has not fermented.

The commandment (EX. 13:7) "Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . . in all thy borders," follows upon the narrative which is its explanation: EX. 12:33-34 "And the Egyptians were urgent upon the people, to send them out of the land in haste . . . . . And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders."

At the Seder Services, three MATZOT (or three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen).

Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy it) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24).

The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method — the basic principle in the baking of matzah being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH — (strictly observed matzah). The very pious are not content with merely baking the matzah in the prescribed manner; but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ — "selling of leaven." The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover. To accept the

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literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., for that full week. Imagine what havoc that would incur to the baker, manufacturer, wholesaler, or to any ordinary household!

The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they: the verse prohibits only such leaven as is in "your (namely, Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practice, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.

Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person — usually the rabbi — to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

MOOS HITTIM — (literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MOOS HITTIM, since originally each family baked its own matzah, and all that was supplied was the "wheat".

MOSES—The "hero" of Passover history, who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors, in their intense and admirable devotion to God, sometimes tended to underestimate man's cooperation.

NISSAN — The first month of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover extends from the 15th to the 22nd of this month.

OMER — ("sheaf", or a certain measure). Lev. 23:10, 11 reads: "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost, (in Greek, fifty). Though the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of SEFIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER—One of three major Pilgrimage Festivals of the year —PESACH, SHABUOT, and SUKKOT. EX. 23:17 reads: "Three times in the year all thy males shall appear before the Lord God."

Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occa-

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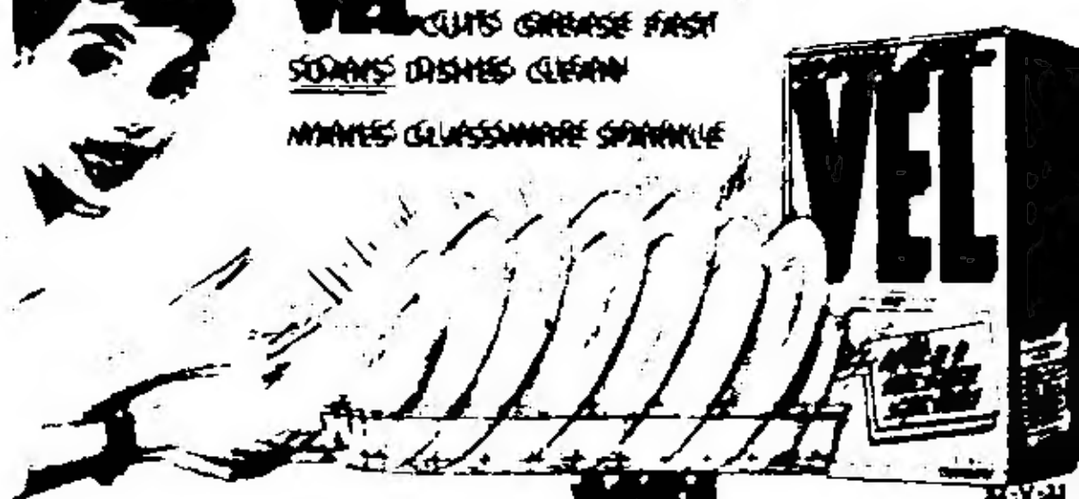

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sions. (See HOL HA-MOED). Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and ZMAN HERUSE-NU (The Season of our Liberation.) A word as to the physical forms of this festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 68 sections of law pertaining to Passover (with 208 sub-divisions)—to say nothing of subsequent elaborations. To illustrate, the original general prohibition against the use of leaven led to such intensive laws as BITU HAMETZ, the complete destruction of every trace of it through "searching, buying, and selling," also HA-LALAH, the thorough "cleansing" of all dishes and utensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore, there are more SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. If one stops to consider the sincere spiritual and sentimental attachment that Jews of all time—even renegades—had for Pesach and the Seder, one begins to appreciate the wisdom of insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION, HOPE and FREEDOM. If it means the same or the like to us, we, too, will continue to preserve it—joyfully.

PESACH—From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "paschal lamb" and the holiday—Passover—upon which

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that lamb was sacrificed.
The holiday is called "pass-over" in commemoration of the final miracle in Egypt, when the angel of death slew every first born among the Egyptians, but passed over the homes of the Israelites.

PESACHIM—Name of a Talmudic treatise, which deals with laws of haboris, matzah, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" "small Passover". During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If, however, one were "unclean" (having touched a dead body etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at the "second Passover" on the 14th of Iyar (the following month). It was a social postponement for emergency cases.

SAMARITANS—To this very day the Samaritans (a small handful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times.
They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched and fires are started.
At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows, and each family proceeds to eat its own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1920 issue of the National Geographic Magazine.

SEDER — Literally "order"; the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a hurried and haphazard trip

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through Jewish history by way of the Haggadah—a panoramic cross-section of Jewish life.

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Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands." We recall that as far back as Jacob, Laban tried to deceive and oppress him. But we also remember "on this night" that there were many dark nights in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the dawn.

We look up from the Haggadah for a moment, and, closing our eyes, see the Marranos of Spain conducting a Seder in their cellars. Our mind's eye speeds, over Europe—Germany, France, England, Italy . . . down through the centuries—the Crusades, the Middle Ages, the Inquisition . . . and shudders when it sees the BLOOD ACCUSATION smeared all over.

Quickly we turn to the Haggadah and burst forth into HALLEL, "praise"—the same Hallel sung some twenty centuries ago in the Temple, and by David — a millenium before that! Praise — for what? For the courage of having lived through it all, to proclaim to mankind—now as then—the message and the plea of FREEDOM. Praise — for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

SFIRAH—"counting" or SFIRAT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBAT HA-GODOL — "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great".

1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan).

According to that account the Egyptians found themselves helpless to defend the "lamb", a deity of theirs, from its sacrificial slaughtering by the Israelites.

2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.

3. Because in the Haftorah for that Sabbath there is the verse

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(Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

4. One authority believes that the word HA-GODOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.

5. Leopold Zunz, a historian, traces this designation to Christian origin, since the Church Fathers used to call the Saturday before Easter Sunday "great".

TA'ANIT B'HORIM—"The fast of the first-born". The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA—Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

This article is from the Jewish Youth Journal.

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THE PROGRESS OF THE HEBREW MOVEMENT IN CANADA

(Continued from Page Nine)

last year, and nine more are preparing for this year's exam. Hebrew courses of Keren Hatarbut include, as well, courses in the Bible, Jewish History, and a course entitled, "Israel Today".

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Keren Hatarbut places great emphasis on the sponsorship and maintenance of the Hebrew Youth Movement. The fate of Diaspora Jewry will probably be determined by this rising generation. The Hebrew Youth Movement of Keren Hatarbut provides for its members an environment which moulds an integrated Jewish personality, assures a continuity of the Jewish tradition.

I said before that we have, in Canada, many great Hebrew educational institutions for our children, but there is a lack of suitable reading material for the students of the Hebrew schools. Unfortunately, Hebrew books are no longer published in Europe and those of pre-war days are unsuitable for Canadian children. Nor are books from Israel appropriate to our specific needs. Keren

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To help familiarize Canadians with the works of modern Hebrew poets and writers Keren Hatarbut arranges annually a "Hebrew Writer's Week". Every year the week is dedicated to a Hebrew poet or writer. During the "Week" all Hebrew schools tell the children about the life and works of the given writer. Every child receives from Karen Hatarbut a card with the writer's photograph and his biography. At the same time Keren Hatarbut publishes and distributes in the schools attractive booklets containing selections from the works of the writer. They are used as textbooks in the schools in the teaching of Hebrew literature. During the Hebrew Writer's Week the branches of Keren Hatarbut across Canada also arrange public lectures for adults. It is indeed an important cultural event for all Hebrew-speaking Jews in Canada.

The Keren Hatarbut Medal has become an award of distinction to outstanding graduates of Hebrew schools.

Keren Hatarbut established a few years ago a "Hebrew Book-of-the-Month Club" for the purpose of fostering Hebrew literature. It is a non-profit organization; and hundreds of readers all over Canada have joined it.

The Hebrew Monthly Forum attracts large audiences in many Canadian cities. Prominent writers, educators and lecturers from Israel, the United States and Canada appear at these forums which are open to all Hebrew-speaking Jews. The large attendances at these cultural events testifies to their importance. Concerts featuring Israeli artists and music of Hebrew significance also are arranged by Keren Hatarbut. Jewish holidays are marked by celebrations arranged by the Hebrew Movement.

The introduction of Hebrew culture in the home depends to a great extent on the Jewish mother. Her interest in Hebrew cultural activities is vital. Accordingly Keren Hatarbut has organized Hebrew women's groups under the name of Chen — "Chug Nashim". There are also Hebrew men's groups, the "Mouadon Ivri". The Montreal Moadon Ivri of Keren Hatarbut opened a Hebrew reading room at the Bet Am Ivri, which is the centre for Hebrew cultural activities in our city.

The regular Hebrew columns that have become a feature in various Jewish and Anglo-Jewish newspapers are prepared and edit

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L'ABORD-A-PLOUFFE

ed by Keren Hatarbut. Keren Hatarbut also supports financially a number of Hebrew cultural organizations such as the Brit Ivrit Olamit, the Hebrew Writer's Association of Israel, the Academy for the Hebrew Language, "Hadoar", "Bitzaron", and others.

The above is a short summary of Keren Hatarbut activities. I cannot, of course, go into detail but I assume that the above gives a picture of the valuable work done by Keren Hatarbut in the furthering of the Hebrew language and culture in our country. At our last national convention, we worked out plans for widening the scope of our activities. These plans are now being pursued and we hope to attract still larger numbers of Canadian Jewry to our ranks and to enlarge the activities of the Hebrew Movement. We strongly believe that Hebrew must become the second language of every Jew in the Diaspora; and we will do all in our power to achieve this aim.

It is essential to double and triple our efforts on behalf of Hebrew, since only a Hebraic Jewry, educated towards the goal of Hebrew Renaissance, can live a truly meaningful Jewish life. The Hebrew language and Hebrew culture will link the present generation with our history. It will link the Jewry of the Diaspora with the Jews of Israel. Only Jewry which is Hebraically-minded can fulfil its obligations to the Zionist cause, help in the strengthening and development of the Jewish state, and at the same time, enrich Jewish life everywhere. The Hebrew Movement is therefore of vital importance.

I close with a quotation from a man who knows well the significance of Hebrew, the Israeli Ambassador to the United States of America, the Honorable Abba S. Eban: "If I were faced with the harrowing question: What would I do if it were necessary to abolish all the organizations, groups, clubs and institutions in American Jewry and to preserve only one, I would boldly pronounce that the one activity which I would not surrender at any price would be the activity of the Hebrew Movement. If that is retained and re-invigorated, everything else will flow from it."

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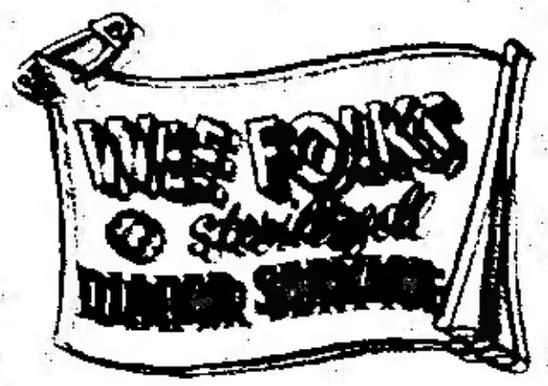

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LABOR'S FIGHT FOR HUMAN RIGHTS IN THE PROVINCE OF QUEBEC

(Continued from Page Ten)

relations, workshops with French immigrants and workshops on race relations in the trade union movement.

The Montreal Committee also established good contacts with a number of University groups in the city of Montreal and arranged the following programs during the past year:- At the Workers School of the Thomas Moore Institute, through the cooperation of Father O'Connor, director of the School, the Committee organized for the students during the past school term six film programs on labor and race relations. The executive-secretary of the Montreal Committee organized two programs for the students on Industrial Relations at the University of Montreal. His talks on anti-discrimination legislation were followed by discussion and film showings. A program was also arranged for the members of the Debating Society of the University of Montreal which was attended by some 100 students and teachers. Another program was organized for the Faculty Club of the University of Montreal, which was attended by a select group of 35 clergymen, professors and students.

A preview showing of the H.G.W.U. film in French "With Three Hands" and "Man One Family" was held for a group of teachers and staff members of the Industrial Relations Department and Adult Education Service of Laval University of Quebec City. The secretary of the Committee arranged similar programs for several groups at McGill University.

At the invitation of the Department of Citizenship and Immigration, the Montreal secretary addressed the personnel of the Social Welfare Department of the City of Montreal on the educational and legislative aspects of our work. The program also included the showing of the film, "The High Wall", which was followed by a lively discussion period. Similar programs were arranged for the Montreal French Film Council, the Greater Montreal Film Council, the Service Credit Union, Catholic Youth Organization and a number of other groups.

Several officers of the Montreal Committee participated in a series of three workshops dealing with the problems of immigrants from Continental France. These meetings were sponsored by the Research Center on Human Relations. Rev. Bernard Maillet, o.p. acted as moderator for the group which consisted of French-Canadians and immigrants from France.

In addition to the regular educational programs sponsored by the Labor Committee, two special projects were directed to a select group of French Canadian trade union members: The annual week-end institute on inter-group relations and a workshop project from which it is hoped to obtain some significant results. Some 180 delegates and observers from Montreal, St. John and Joliette, representing TLC and CCL unions and other organizations attended a two-day Annual Labor Conference on

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inter-group relations in Canada, held last April, under the auspices of the Labor Committee and in co-operation with the Research Center on Human Relations. The Conference, like most of the Committee's other educational activities, was conducted exclusively in French. The program included a socio-drama presenting an actual case of discrimination in employment reported to the Committee, a panel discussion on that subject, a rumor clinic and a panel discussion on rumors as related to prejudice. Over 50 TLC and CCL unions were represented.

In cooperation with the Research Center on Human Relations, the Committee planned a series of five workshops called "exchange meetings." These meetings consisted of round-table discussions on the problems of prejudice, racial and religious discrimination, etc., as they affect the members of trade unions in their day-to-day activities. Two of these workshops were held during 1958 and the other three during the months of January and February, 1959. The two meetings were attended by some 80 TLC and CCL trade union members amongst whom were French Canadians, new immigrants, Jews and representatives of a number of other racial and ethnic groups. Although the educational aspects of the work were stressed, every opportunity was utilized for legislative and social work. The following is a short resume of these activities: The Labor Committee Against Racial Intolerance protested to Premier Duplessis about the anti-Jewish statement made in the legislature by Agriculture Minister Laurent Barre. In his reply to Chairman Claude Jodoin, the Premier stated "I did not hear (that statement) myself. It is the wish of the Government . . . to render justice to all and to treat minorities not only fairly, but also with generosity." In a letter to the secretary the Minister of Labor Antonio Barrette said: "I do not know what was said . . . but I beg you to believe that if such an opinion has been expressed it is not the opinion of the Minister of Labor."

The Conventions of the Provincial Federations of Labor of the Trades and Labor Congress of Canada and the Canadian Congress of Labor held last year in Hull, Que., and Montreal respectively, adopted resolutions, requesting a provincial fair employment practices act, provincial Bill of Rights, laws against restrictive covenants and against hotels pursuing a policy of "restricted clientele". The annual delegations of the two provincial labor federations to the provincial government included requests for anti-discriminatory legislation, based on the resolutions adopted by the Provincial Federations of Labor.

The Committee is now considering a concentrated approach to the Premier of the Province, spe-

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officially requesting the introduction of a provincial FEP law. An article on Fair Employment Practices, which appeared last year in the "Manufacturing and Industrial Engineering Journal" was mailed to a list of influential people in the province.

Mention should also be made in this article of the French edition of Canadian Labor Reports which is published monthly and mailed to 1,100 key trade union people in this province. This publication as well as the thousands of French pamphlets distributed in the trade unions of Quebec, help in the educational activities. The secretary of the Committee has also published a number of articles dealing with these problems in most of the French language trade union publications of the province of Quebec.

An appraisal of human relations work conducted in the Province of Quebec must of course take into consideration the specific problems of religion, language, and historical factors. We of the Jewish Labor Committee, working with the trade union movement, attempted to overcome some of these difficulties, and feel that a part of the necessary pioneering groundwork was accomplished. What is most gratifying to us is the fact that the trade union movement of this province, as well as nationally, adopted a sound approach to the problems of racial and religious discrimination and are participating in this work with sincerity and earnestness. We were informed recently that the Trades and Labor Council of Montreal has now under active consideration a plan to raise more funds from the affiliated organizations to finance this work. This, in a way, is the best indication we have had so far of the effectiveness of labor's program for improved human relations in Canada.

This, in short, is the story of labor's fight for human rights and against all forms of racial and religious discrimination. It deals only with activities in Montreal and in the Province of Quebec; it is a result of labor's realization of its responsibilities to the community as a whole and is an integral part of its overall educational and legislative program. The same pattern is followed nationally and in most of the large industrial centers.

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THE JEWISH MUSIC FESTIVAL IN TORONTO

(Continued from Page Eight)

Later on, the music of prayers won the hearts of our people through centuries of suffering, martyrdom, and deep belief in the Lord. Our people have always felt the need of giving utterance in music to high dramatic moments of its history (The Song of Moses, the Song of Deborah), its deep tragedy (On the Rivers of Babylon) its religious faith (chants of our prayers) its joys and sorrows (Purim and Pesach songs, El Moleh Rachamim, Kaddish, Kol Nidrai).

Jewish music has always been affected by the music of their neighbours. Our musicians borrowed from the Orient, from the troubadours and minnesingers and the Lutheran choir masters. But so did composers of all nations, and Jewish music bears the unmistakable stamp of peculiar national motifs no less than the music of other racial groups.

In this connection it is rather interesting to notice the change of opinion among prominent contemporary musicologists as to the origin of Christian liturgical music. There was a doctrine assigning Ambrosian and Gregorian plain chant to Greek and Roman sources. These theories have been now definitely refuted as Paul Lang points out in his book, "Music In Western Civilization". Recent research has proved a close affinity between old Hebraic music and early Christian chant. Dr. Eric Werner in his new book, "The Sacred Bridge", makes parallel quotations of example after example of Jewish and Christian chant.

The Educational and Cultural Committee of the Canadian Jewish Congress, Central Region, under the chairmanship of Shammai Ogden, has for the third year actively stepped into the field of creative Jewish art as sponsor of cultural festivals which bring the Jewish creative artist and the Jewish community closer to each other. In helping the Jews to know Jewish music they felt that they are helping our people to know themselves. Their Music Committee, consisting of prominent Jewish musicians like Louis Applebaum, Victor Feldbrill, Gordon Kushner, Eli Spivak, Harold Sumberg, Morris Surdin and John Weinzweig has put in many efforts in order to present to our community programs of high quality.

At the same time they felt that their foremost task is to stimulate creative effort in the area of Jewish music. In doing so they had in mind to enrich the treasury of Jewish music and at the same time to contribute to the cultural life of the general community.

Among the works Congress has commissioned in previous years are: "Credo", by Morris Surdin, a symphonic suite which was per-

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formed in Massey Hall in October, 1950, by the Canadian Little Symphony under the direction of Harold Sumberg; "Invocation and Dance", by Alexander Brott, and "Artsah Ahm", by Oskar Morawetz, which were performed at their first performance by Morry Kernerman, violinist and Gordon Kushner, pianist; three songs: "Dance of the Massadah (Hitlaavuth)" by John Weinzweig; "Cry of the Prophet" (from Jeremiah) by Louis Applebaum; and "Di Zun Farglost", by Jack Kane which were sung at their first performance by Lawrence Felton, baritone. The Cello Sonata, "Israel", another work of John Weinzweig, was performed for the first time at a music recital, sponsored by the Canadian Jewish Congress, in the Art Gallery of Toronto.

This year's Music Festival was dedicated to the oldest and most inspiring source of our music, Jewish religious music. It took some six months of planning and arrangements before the Concert of Synagogue Choirs was presented to the public. Congress has received the most encouraging cooperation from the choirs, their conductors and from the cantors of the six largest synagogues of Toronto. Among them were: two Orthodox: Shaarei Shomayim, Hebrew Men of England; three Conservative: Beth Tzedec, University Avenue; Beth Tzedec, McCaul Street; and Beth Sholom and the Reform Holy Blossom Temple. The Beth Tzedec, University Avenue, offered their sanctuary and vestry room for the concert and for the following reception without charge.

All participants, choir members, cantors and conductors, including Gordon Kushner and Erich Schaeffer, who accepted the main burden of rehearsing and directing the program did it on a non-profit basis as a contribution to the cultural life of our community. Each choir presented a program of its own within the time limit of twelve minutes and the combined choirs under the baton of Gordon Kushner performed the two compositions for choral performance which were commissioned by Congress: Benyomin Brownstone's musical translation of the Israeli poet, Sh. Shalom's, poem "She'hecheyanu", and Weinzweig's music to the Yiddish poem, "Am Yisrael Chay", by Malka Lee. Both compositions met with a spontaneous and long lasting applause of the large audience of some 800 persons. Weinzweig, present at the concert, received a warm ovation which proved how appreciative the Jewish community is of an artist making a sincere attempt to express the experience of his own people.

The combined choirs presented themselves as a well-directed and harmonious group of excellent singers and Gordon Kushner was given credit for his fine accom-

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ublishment. His own choir of the Beth Tzedec, University Avenue, with singers like Esther Ghan and Evelyn Pasen, was the only one that presented a Jewish folk song, "Lomir Ale Singn", in form of a concert paraphrase by M. Goldman and aroused enthusiastic approval on the part of the audience.

In evaluating the two commissioned compositions it may be said that, whereas Brownstone followed accepted lines in his own work, Weinaweig tried to use an old Jewish motif as his raw material for quite a modern rhythm and interpretation. The audience was very much impressed by the performance of the first part of S. Bloch's, "Avodath Hakodesh", by the Holy Blossom Choir, under the direction of Erich Schaeffer, with Cantor S. Stolnitz participating. Mr. Schaeffer won the public, both as conductor and accompanist on the organ and piano.

A fine presentation of prayers in the musical translation of F. Volkert, B. Gerovich, and Z. Zilberts was presented by the choir of the Beth Tzedec, McCaul Street, under the leadership of Cantor David Greengarten. The Beth Sholom choir, under Cantor M. S. Oppenhime, won the audience by performing Idelsohn's Kedushah and Zmiroth by Z. Zilberts. All the four choirs mentioned hereto are mixed choirs, admitted by the Conservative and Reform Synagogues. The two male choirs of the Shaarei Shomayim and Hebrew Men of England, under S. Ben Gali and A. Lutsky, added to the success of the concert. S. Ben-Gali is a gifted choir conductor and he has strong voices in his choir. Cantor J. Engelman, of the Hebrew Men of England enhanced the performance of his choir.

The reception that followed was arranged by Mrs. L. Rose and her committee, representing women's organizations in Toronto. The warm atmosphere during the reception, and the decoration, prepared with skill and good taste, were highly appreciated by the invited guests, representing press, musicians, and the community at large. We feel that the concert has deepened the understanding and appreciation of Jewish religious music among our community and has raised the professional status of its performers in the eyes of the community.

"Chad Gadya," the concluding hymn of the Haggadah, written in Aramaic, served to interest children as it is written in the same style as the nursery rhyme, "This is the house that Jack built." Another song of the Haggadah begins with: "Who knows one? I know one: One is the Eternal, who is above heaven and earth," and continues adding and answering questions up to thirteen. It is said that this was written especially as a children's song, to keep them interested in the Seder towards its end.

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DORA HARRIS WECHSLER: AN APPRECIATION

(Continued from Page Eleven)

dian Artists (Ontario Region), and her willingness to undertake projects that would promote the arts made this organization conscious of its obligations. She was a member of the Ontario Society of Artists, a Secretary of the Sculptors' Society of Canada, and president of the Canadian Guild of Potters, an enviable and important series of associations.

Dora Wechsler exhibited with many societies and groups and her skill was known by all artists in Canada, and many outside. She participated in exhibitions of Jewish artists and helped to organize many activities which were "firsts", and by that fact require extra effort. Her lectures and demonstrations were in constant demand and a source of great interest. Her good taste and presentation resulted in works of lasting pleasure and indeed, these are too few, for creative work is a physical and mental effort which her health would not permit in recent years. Her work is represented in many public and private collections, and has been exhibited in major societies in Canada and the United States.

A most eloquent form of tribute is paid Dora Wechsler this March in the form of an exhibition of her works at the Art Gallery of Toronto, a collection of many of her best works for all to see. On seeing them as a group, the observer gets the full impact of her contribution, and examining them in detail only confirms this observation. The loss of Dora Harris Wechsler is, indeed, unfortunate, but her personal example as well as her fine work will continue to play a part in Canadian art and serve it well.

THE BUILDING OF A A GREAT CANADIAN NATION OF FREE MEN

(Continued from Page Fourteen)

which they can be effectively enforced? Our purpose should be to achieve the golden mean between undue reliance upon tolerance and loving kindness and undue reliance upon the quite mistaken idea that we can achieve perfect justice, or even tolerance by passing and enforcing laws.

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rather pedestrian development of the common law throughout the centuries, making such improvements from time to time as the temper and morals and spiritual enlightenment of the citizens would accept and support.

We may contrast with this relatively unspectacular, yet invaluable development, another not less noteworthy from an intellectual point of view, namely, the great flowering of the Greek thought. Yet, the ultra-rationalistic Greek science, with its preoccupation with a priori reasoning, came to a dead end. With it only as its instrument, Western science stagnated through long centuries. It was not until some five hundred years ago that the heritage of Greek thought became thoroughly fused with a Western religious attitude, in particular with the idea of a moral order of the universe. This enabled Western science to discard ethical and moral questions as its first duty, leaving them to the philosophers and theologians and thus to concentrate upon the question "how?" instead of the question "why?". In this way reason became more realistically and efficiently employed.

The consequences of this development cannot be exaggerated. For example, all achievements of modern science derive from it. Moreover, its effects were not limited to the natural sciences, but provided equally revolutionary results in social and political affairs. This practical attitude, this empiricism in political science has been the indispensable framework for all subsequent developments in the free and democratic way of life. The 18th century English philosopher, John Locke, was its greatest exponent, and its greatest monument was and is the British constitution. But that which made it possible was the Western religious attitude, the idea of a moral order of the Universe, which, as we all know, came largely from the spiritual insight of the Hebrew race.

What does social and political empiricism imply? It implies the acceptance of fundamental moral principles, the sacredness of the human person and the ultimate value of love, of truth, of justice, principles which depend not at all upon the support of any state or the acquiescence of any individual for their validity. It is predicated on the principle that life must be, in the final analysis, directed from within. And starting from this premise, the empirical approach to politics seeks the best sort of practical justice we can get in every day life, not the discussion in ivory towers of abstract justice, nor the impractical attempt to enforce abstract Platonic political ideals which the history of human relationships has proven time and again to be impossible.

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As Edmund Burke puts it: "All government, indeed, every human benefit and engagement, every virtue and every prudent act, is founded on compromise and barter."

For the intelligent democrat, therefore, the test of an institution or a program is not merely, "Is it logical?" but "Does it work?" He does not strive for abstract perfection. His analysis of human nature is essentially sound because it takes man as he is, not, upon the one hand totally depraved nor yet completely perfectible, but one in whom may be found both good and evil, both creative and destructive forces. This view of human nature is fundamental to free and democratic government and, it should be noted, lies at the heart of western religious thought.

Alternative views of human nature have been inestimably destructive of human happiness and the freedom of the human spirit. On the one hand, for example, the powerful 17th century thinker, Thomas Hobbes, viewed man as totally depraved and anti-social, requiring the strong hand of an absolute ruler to make life at all tolerable; and this, of course, is the attitude of the right-wing dictatorships of the Nazi or the Fascist types.

To go to the other extreme, Rousseau in the 18th century propagated the view that man was essentially good, and that he had been corrupted only by bad laws. The historical result of this teaching was not a pastoral heaven, but the terror of Robespierre. Such are the consequences, as the poet Wordsworth observed, of naively approaching human nature only from "the golden side." For bad laws, Marx merely substituted his universal corrupter, capitalism, and gave birth to a left-wing dictatorship and the organized injustice and terror of the modern Communistic state.

Empirically-minded democrats, avoiding the extremes of optimism and pessimism regarding human nature, live, work and govern, not in an abstract world, but in the real world of men. They attempt no miracles. They offer no panaceas. Christopher Hobhouse in his biography of Charles James Fox put it as well as I think it has been put: "Liberty, like happiness, is most perfect when least remarked. As most misery is caused by the pursuit of an abstract happiness, distinct from the occupations that make men happy, so most tyranny springs from the struggle for an abstract liberty, distinct from the laws and insti-

COMMENTARIES

(Continued from Page Five)

we are spiritually mature. We are constantly at war with our primal self. We overcome this tyrant if we identify ourselves with the sufferings of others and seek the well being of all. This, of course, entails sacrifice, the assuming of social responsibilities. For the religious Jew, life is a matter of becoming that which shall yet be. His great interest is man, the happiness of every human being. Life, teaches Judaism, is a relationship to others.

Passover is the springtime of the year. Over and past is wintry's gloomy reign. May Passover 1953 usher in a new springtime for humanity. This Passover let us experience that birth of freedom by re-dedicating ourselves to true worship of the One God, The God of Freedom.

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tutions that make men free."

I said that the British constitution provides empiricism's greatest monument. It is the very embodiment of the empirical attitude. In the classic controversy between Edmund Burke and Thomas Paine regarding the relative merits of written and unwritten constitutions, Burke remarked that in the British constitution based on the Common Law, legal rights derived from moral principles, but that with a written constitution grave danger existed that men might reach the disastrous conclusion that moral principles derive from legal concepts. How many times have you not heard well-meaning citizens suggest that an abuse which they deprecated should be forbidden by law, and thus cured?

Now, in Canada we have a constitution, the most conspicuous part of which at least is a written document, the British North America Act. Any federal system like ours in which the functions of government are divided between a national government on the one hand and provincial governments upon the other, cannot operate at all without some written document which divides the functions of government between these two authorities.

Yet it must never be forgotten that some of the most important parts of the Canadian constitution are unwritten, and that our liberties and our laws are derived from moral principles, and their successful operation is dependent upon the continued acceptance of these moral principles by all of us. If for proof of this you seek, look about you. Wherever democracy collapses from weakness within, it is invariably from its denial of the moral principles upon which its efficient operation is dependent.

I hope that what I have said enables us to attempt an answer to the first question which we posed tonight, that is: "Do evidences exist of moral progress in our national life?" I believe that we can, with humility, but also with some measure of confidence, reply in the affirmative. What, then, are these evidences?

In the first place in Canada and throughout the Western world we see a reversal of the attitude of many who, fearing to be found opposing science and the advancement of knowledge, have kept an uneasy silence before the pseudo-scientists who proclaimed as an absolute truth a view of the world so well expressed in F. Scott Fitzgerald's version of "The Rubaiyat of Omar Khayyam":

The world rolls round for ever like a mill;
It grinds out death and life, and good and ill;
It has no purpose, heart or mind or will.

I think we know better now than we have known for a long while that this is not true. From the mounds of corpses in the Nazi concentration camps, from the millions of political prisoners in the Soviet slave labour camps, from the anti-Semitism which disgraces and characterizes both of these totalitarian regimes we derive a new enlightenment of the moral foundation upon which our own society rests. Increasingly we understand that democracy rests upon a view of human worth which demands an affirmation of purpose, that moral order is a reality, and that freedom is secure only so long as it lives in the hearts of men. We understand at the same time that the mechanistic and materialistic philosophy must inevitably destroy every advance of man's spirit and reduce the masses of people which embrace it ultimately to the state of slavery enforced by barbarism.

In the face of our enemies, we are becoming more aware of who are our friends and brothers and of how much we need the support of one another. This is a most salutary thing in a nation like Canada, which is not only a federal state in which ten separate governments must get along together, but a nation of minorities, a nation in which there is at the present time no majority racial group. In practical terms we are aware of a growing tolerance between the various racial and religious groups of our nation.

It seems to me, for example, that anti-Semitism, which has never been widespread in Canada, is in decline. Rebecca West has called this fearful virus a treason against

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the human race. The appalling news of the recent trials in Prague, with their anti-Semitic overtones, only confirms this view; for only tyrants would employ anti-Semitism as part of a brutal and cynical policy to provide scapegoats upon whom to blame the discontents created by their own misdeeds. It is becoming clearer all of the time that in the operation of Communist policy no human considerations will enter; and that the true enemy of Communism is no one race or faith, but free men wherever they may be.

The Canadian Government, within the ambit of its responsibilities and authority under our constitution, and fully respecting the responsibility and authority of the provinces, has always sought to encourage and, where possible, to extend, the principle of non-discrimination and equality of opportunity for all citizens. In 1948 an Order in Council was passed approving the insertion of a non-discrimination clause in all government contracts to which the fair wage policy of the government applies. More recently the insertion of the non-discrimination provision was made mandatory.

The government plans to introduce a bill at the current session of Parliament to enact the Canada Fair Employment Practices Act which will apply to Crown Corporations and to works, undertakings and businesses within the legislative authority of Parliament. The purpose of the Act is to prevent discrimination in regard to employment and membership in trade unions by reason of race, national origin, colour or religion. It remains the constant aim of the government that Canadian citizenship shall have the same meaning for all the people of Canada.

The social-welfare program developed by the nation in the past fifteen years is indisputable evidence of a growing sense of social responsibility. Unemployment Insurance, Family Allowances, Veterans' Pensions and Rehabilitation, the National Housing Act, Universal Old Age Pensions, and the developing health program together constitute a revolutionary change in social policy within the last two decades. Of particular significance is the fact that these social gains were *achieved* during *periods* of *crisis* when huge *expenditures* had to be made for war, for reconstruction, and for the rearmament forced upon us by aggressive Soviet policy in the post-war years.

In the modern world the free nation's sense of social responsibility has been dramatically exhibited in the international sphere. It is true that membership in NATO and our Mutual Assistance expenditures are dictated by enlightened self-interest but there is also a growing community of feeling among the Atlantic nations and a sense of responsibility one for the other. A most significant development in the growth of international social consciousness is the development of projects such as the Colombo Plan.

The extent of our concern, shared with all democratic countries, for assisting our fellow citizens in the free world to recover from the devastation of war and to enable them to establish a high standard of life and living, is measured by the contributions which this relatively small country has made in the international sphere since the war. We sometimes hear this criticized as being inadequate. I do not think these criticisms are well-founded, and they are usually made by people who do not know the facts.

I do not know of any newspaper in Canada which is a stronger supporter than the Ottawa Citizen of enlightened international policies, and especially those which are designed to assist backward countries. The Citizen is a newspaper, moreover, which does not hesitate to criticize the Government and has done so on a number of occasions. This is what it had to say on December 20th:

"Canada expects to spend at least $300,000,000 this year on mutual aid under NATO and the Colombo Plan. Using the ratio of 1 to 10, it has an edge in the comparison, for the American equiv-

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THE BUILDING OF A A GREAT CANADIAN NATION OF FREE MEN

alent would be $6,840,000,000. (As compared with the actual proposals of $6,100,000,000.)

"And throughout the post-war period, the comparison is not unfavourable to Canada. Washington reports place U.S. foreign aid grants and credits at nearly $84 billions net, from mid-1945 to March 31, 1952. The Canadian figure is $2.3 billions. It included loans to Britain $1,186,000,000) and other countries (more than $500,000,000); NATO mutual aid ($985,000,000); the first Colombo Plan appropriation $25,000,000); wheat for Greece ($356,000,000); grants for Korean rehabilitation $7,300,000), and the United Nations Children's Fund ($7,300,000); grants for other U. N. special projects like technical assistance and the relief of refugees in Europe and Palestine.

"On a population basis, Canada's $2.3 billions would be equivalent to $25.3 billions of U.S. foreign aid. But disparities in the economic strength of the two countries make this comparison unfair. On the basis of gross national product, Canada's $2.3 billions were equivalent to an American contribution of about $36.3 billions, or $41.4 billions on the basis of productivity."

I should like to close my remarks with an allusion to another branch of our national life with which we are concerned, namely our cultural development. Again, I think the evidence is clear. We are a young nation with a young nation's preoccupation with making a living and throwing back the frontier of half a continent. In Canada this preoccupation has been intensified by inhospitable barriers of rock, forest, mountain and sea, by the severity of our climate, and by the perennial challenge and handicap of vast distances. Yet we have realized that life is more than making a living.

Our interest in the arts and sciences have been developing at an ever faster pace, of which fact the increasing number of our university graduates is one proof. There is an increasing interest in the theatre, in letters, in art, in music and the ballet, all a part of a trend which will ultimately produce a recognizably-Canadian culture, which indeed some parts of Canada have already produced.

We are supremely fortunate, moreover, in that our Canadian way of life has never become a mass culture characterized by uniformity without diversity. French-speaking and English-speaking Canada will each make its unique and indispensable contribution to Canadianism, and the streams which contribute to Canadian culture are by no means confined to these two sources.

And here, if I may, I should like to speak with no inconsiderable pride of the contribution which my own city of Winnipeg and Province of Manitoba are making in this regard. In proportion to our size and our stage of development, I do not think that Winnipeg's contribution is excelled by that of any other city in Canada, and it is a contribution made by a large number of ethnic groups which have brought to their new environment all of the riches of their respective cultures. Situated at least five hundred miles from the nearest city of the same or greater size (and that Minneapolis-St. Paul in the U.S.A.), we have been thrown to quite an extent upon our own resources in cultural matters.

Yet we have today one of the finest ballets and one of the finest symphony orchestras in Canada. Our ballet was in large part the creation of a Welsh lady, Miss Gwynneth Lloyd, who took not people of leisure, but people who, as they danced with professional devotion, had to earn a living at other vocations. She transformed the limited leisure of busy people into a splendid ballet of which any city could be proud. In this group there are Canadians of over a dozen national origins.

I suppose there are at least that many in our orchestra which is led by a distinguished musician, Mr. Walter Kaufman, and which brought to us from elsewhere great talent and learning of which Winnipeg and Canada are now the beneficiaries. Hence I do not need to tell you that the Jewish people of our city are amongst those in the forefront of these cultural activities.

In the last issue of Maclean's magazine, one of the world's most distinguished photographers, and

PASSOVER: EVERLASTING FAITH IN FREEDOM

(Continued from Page Seven)

nomically, politically, and militarily, is up to the Jews of our generation. The privilege and choice is ours.

Now we Jews have accepted a compromise solution for while we do pour out a fifth cup, we do not drink from it but rather dedicate it to Elijah and we call it the cup of Elijah. Why Elijah? Because throughout Jewish history he symbolized the future redemption and whether Elijah drinks of it or not depends upon us in our generation. It is this determination to keep the cause of freedom alive and to cooperate with God in the preservation of our heritage of liberty that has kept the Jew throughout the centuries sympathetic to the plight of the downtrodden and oppressed. We prayerfully hope that this Passover may be the forerunner of a lasting peace throughout the world.

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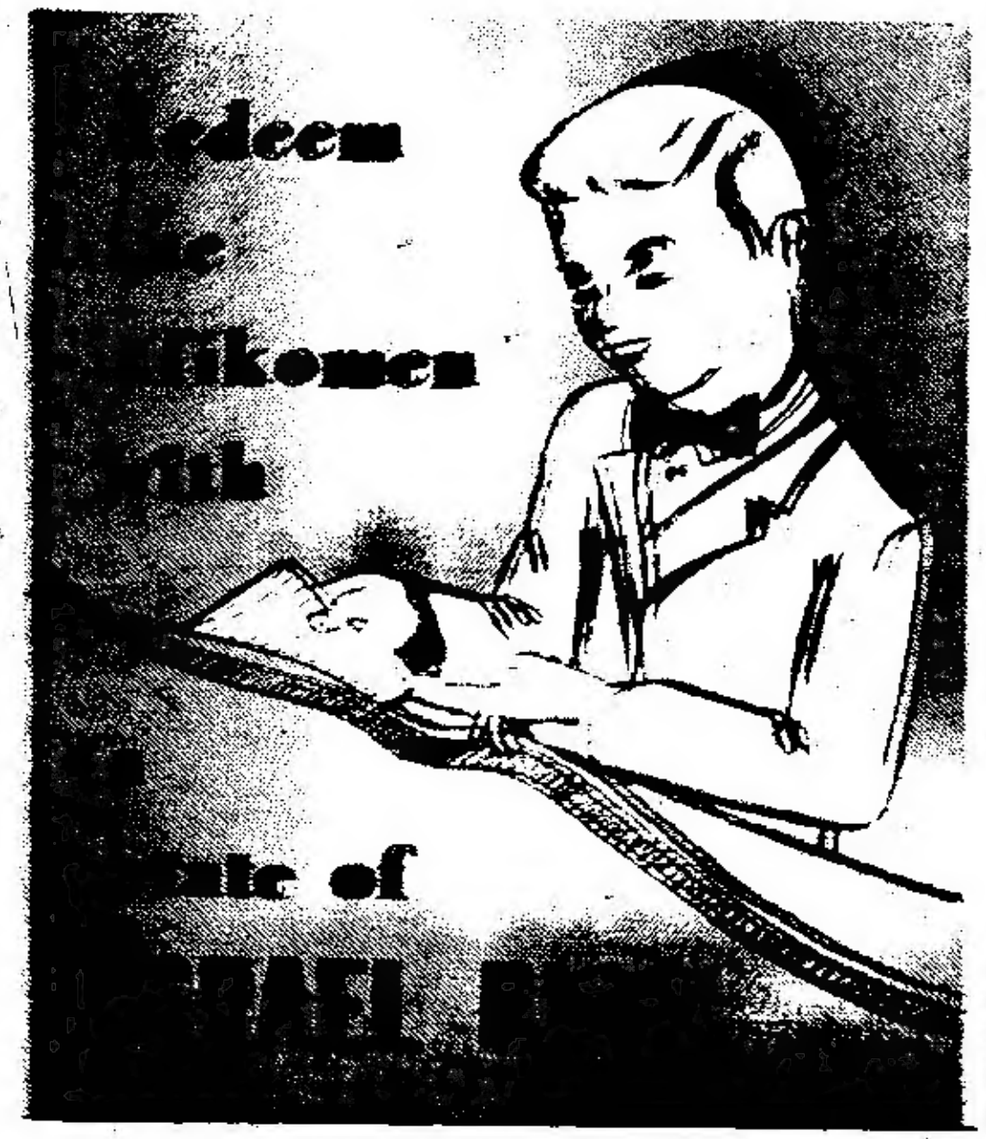

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a man who we are all honoured to claim as a Canadian, Mr. Yousuf Karsh, wrote a brief article on Winnipeg illustrated by a set of photographs of Winnipeg citizens. These photographs equal even the best of his own work, than which there could be no higher praise. He ended his article with which I shall close my remarks, a statement which I must say filled me with great pride for my home city. This is what he said:

"Winnipeg is the only city in Canada that constantly reminds you of the wonderful wholeness and the wonderful diversity of the human being. In Winnipeg I photographed people of fourteen different racial backgrounds. As a first-generation Canadian myself, proud of being a Canadian and by no means ashamed of being also an Armenian, I had many special feelings."

As long as we can contribute to recognize the wonderful wholeness and the wonderful diversity of the free human being, so long as we realize that we can be diverse without being the less whole, as long as we recognize that we, as free men together, do honour to ourselves when we value and respect each other's diversity, we shall have a national spirit that will complete the building of a great Canadian nation and provide brotherhood and justice for those who say, "I am a Canadian citizen."

THE ROLE OF VOLUNTEERS IN DEVELOPING NEW COMMUNITY SERVICES

(Continued from Page Twelve)

A plan which would make it possible to create the needed services without appreciably increasing the heavy demands on the campaign organization would fully meet with the support and interest of responsible leadership.

Montreal has been moving slowly forward in the direction indicated by these factors and some significant progress can already be reported. For example, there has been in this community a need for a day nursery program for the children of working mothers. The family, child care and immigrant aid agencies have for quite some time been requesting this service but no funds for a new program have been available.

Recently, a group of volunteer women who have, over the years, been conducting a variety of philanthropic programs frequently involving direct relief, responded favorably to the suggestion that they participate in the establishing of a nursery. Discussions and negotiations were carried on for some time and this group has accepted complete responsibility for financing and providing volunteer help for the nursery program. The nursery is now in operation and is an important new contribution to the community. The professional agencies are, of course, deeply involved in the planning, supervision, intake and other aspects of the work.

Another unmet need which has long been felt in Montreal is an evening dental clinic. This community has absorbed over the past five years an unusually large number of newcomers from overseas, many of whom require dental service but either cannot afford private care or cannot jeopardize their jobs by taking advantage of day-time service. This is equally true, of course, of the older residents of the community.

Federation was again reluctant to expand its current programs because of the financial situation but an approach to a volunteer group has resulted in full support for the evening dental clinic plus the necessary volunteers to help in the project. The clinic, like the nursery, is now an established part of the community's activities and it operates within the framework of the Federation.

A number of other examples can also be cited. A homemaker service was established within the family agency by a volunteer association and this project has since been absorbed completely into the budget of the agency. A public health nurse is being provided by an auxiliary group to augment the services of one of the major health institutions in the community.

Special recreational projects for the aged, the young and the ill have been brought into being through the partnership arrangement outlined above and one group has established a medical library within a local children's hospital which it supports through regular grants. Thus, through conscious planning and effort, it has been possible in several important instances to utilize already existing resources to develop programs which are considered important and which might otherwise not be developed through the usual channels.

But it must be understood that movement in the direction outlined will of necessity be slow. This factor is an asset rather than a liability because the natural slowness involved in overcoming certain resistances is a kind of guarantee that any progress achieved will be stable and lasting. For one thing, there are the inevitable deep-seated attitudes which come from experience, tradition and personal involvement.

A volunteer group will be reluctant to relinquish any of its autonomy and independence, even when these two treasured commodities are largely fictions or exaggerated. A professional agency can frequently be expected to look with suspicion on any program which must be carried out in large measure through a purely volunteer organization.

Those contemplating the [illegible] experiences of a community will surely look with [illegible]

on any new development which may involve additional maintenance costs, even though in the early stages this is demonstrably not so. Experience has taught that eventually new projects add to the community's general financial burdens.

But all of these factors are natural phenomena not to be wished away, not to be feared, not to be viewed as deterrents to effort and action. Human relationships must inevitably be based on a willingness to effect intelligent compromise. The history and development of social service and community organization has had to be a series of compromises of all sorts.

The volunteer organization can, through association and discussion with professional groups, learn that mutual activity is not necessarily encroachment but more likely rapprochement. The facilities, skill and stature of the professional agencies can be valued allies in developing pet projects into widely accepted services.

The professional agencies have surely learned that volunteers and volunteer groups are not only partners—and frequently senior partners—they are largely the community itself. Social work without volunteers can well become an automobile without gasoline—nice to look at but not getting any place. The board members and budget committee members of agencies do know that community life, like all life, is never still but is in constant motion.

There will always be social needs and somehow communities have managed to find ways to meet them, not always satisfactory ways to be sure, but at least ways which represent honest attempts to fully utilize the resources available at any given time. When the water supply seems to be drying up, the answer is not immediately to move to another farm but to develop a better system of irrigation.

In short, with proper, careful planning, patience and perseverance, it seems quite likely that new and necessary community projects can be developed, with proper safeguards for both professional and volunteer groups, through the use of resources not now flowing fully into the mainstream of community life.

Proper coordination and planning implies that the professional agency will be involved in every stage of the program and that standards will be safeguarded. The following statements summarize briefly some of the more pertinent factors in this regard:

(a) The project should begin with the demonstrated need of an established agency. (b) Research should be carried out to secure all pertinent information about the need, the community's resources and similar programs elsewhere. (c) A joint planning committee should be established involving representatives of the volunteer association which is being approached for funds and personnel. Where possible, it is advisable to include such representative in the research project as well. (d) The professional agency must at all times retain responsibility for the job and carry a supervisory role if not full staff responsibility. (e) Professional services are not to be handled by volunteers any more so than under present circumstances, although volunteers are to be used as extensively as possible. (f) Groups are not to be encouraged to start or to intensify fund-raising campaigns independent of the major community effort. This is an important factor because the essence of the plan is the proper utilization of already existing resources by rechannelling the funds from relatively unproductive to the most constructive projects possible. (g) The volunteer society is to receive adequate publicity and recognition for its contribution and a real partnership should be apparent in all phases of the work.

The important thing to remember is that the potentials of community development are not necessarily circumscribed entirely by campaign results and outlook. As long as there are groups primarily interested in the community's welfare and as long as there are resources which can be turned to constructive purposes, these latter should be fully explored in the light of the growing needs and increasing problems of support of adequate community programs. It is easy enough to coast along but you can only coast downhill.

It is reported in Israel that the use of Dutch peat as fuel to produce electricity will soon enter the stage of practical experiment following a report submitted to the Prime Minister's Office by a U.N. Technical Assistance Program expert now working in Israel. A quantity of the peat is also to be shipped to a peat power station in Holland or Ireland to determine its practical heating qualities. This test is to be carried out with the aid of the U.S. Technical Cooperation Program. Should the scientific studies being made of the Dutch peat prove it to be useful as a fuel and fertilizer, it will rank among the country's most valuable natural resources.

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MONTREAL MEETINGS

• **HOSPITAL OF HOPE** Units meeting on Wednesday, April 1 at 8.00 p.m., are: Chaim Revzen Junior, at the home of Mrs. H. Bercovitch, 4257 Esplanade Avenue; Chasie and Gittel, at the home of Mrs. S. Melamed; 5282 St. Urbain Street; Mordecai and Essie Baker, at the home of Mrs. N. Abramson, 5305 Esplanade Avenue; Sara B. Stein, at the home of Mrs. N. Levine, 4855 Isabella Avenue; entertainment; friends invited; J. Manolson, at the home of Mrs. H. Klar, 4379 Draper Avenue. Units meeting on Thursday, April 2, at 8.00 p.m., are: Chaim Revzen, at the home of Mrs. B. Revzen, 4819 Hutchison Street; Goodwill-Leonard Breger, at the home of Mrs. M. Etcovitch, 3973 Henri Julien Street. Unit meeting on Tuesday, April 7, at 2.30 p.m., is: Henry Shuster, at the home of Mrs. M. Caplan, 5085 Victoria Avenue, holiday social; friends invited.

• **YOUNG ISRAEL** of Montreal, Mendel Lewittes, Rabbi: Friday, March 27, at 6.10 p.m.; Saturday, at 8.45 a.m. Passover; Monday, at 7.35 a.m.; 6.15 p.m.; Tuesday, at 8.30 a.m.; sermon, "Redemption, Past and Future", at 10.30 a.m.; 6.15 p.m.; Wednesday, at 8.30 a.m.; "What Can We Expect From Our Children?", at 10.30 a.m.; 6.15 p.m.; Rabbi Lewittes will discourse on a legal phase of Passover, on March 28, at 5 p.m.

• **SHAAR HASHOMAYIM** Synagogue, Rabbi Wilfred Shuchat: Leslie Halpert, son of Mr. and Mrs. David Halpert, 375 Victoria Avenue, will be called to the Reading of the Torah in celebration of his bar-mitzvah. "Jewish Participation In The Current Economic Boom In Canada" was the subject of discussion at the Men's Association breakfast when the guest speaker was Prof. A. Lermer, head of the economics department at Sir George Williams College, and visiting professor at McGill University. As one of the recipients of the Bronfman Fellowship at McGill University, Dr. Lermer has specialized in research concerning the sociological development of Canada and its economic evolution. Joseph Cohen, Victoria Avenue, was the host, in honour of the marriage of his daughter, Miss Suzanne Hattie Cohen, to William Shuchat. Cantor N. Mendelson led the grace and the speaker was thanked by Samuel S. Cohen. For the Torah Fund luncheon the Women's Auxiliary of Congregation Shaar Hashomayim is giving on Wednesday, April 8, at 12.30 p.m., the committee is: Mesdames M. A. Brown, president; Alex Shulman, convener; F. V. Elkin, Philip F. Vineberg, D. M. Notkin, Joseph Cohen, Jerry Segall, M. Shuchat, L. Goldschlager, H. Lazar, Ralph Cummings, Philip Levy, Fred Packer, B. Fogle, A. Usher, R. L. Bercovitch, M. Kirk, M. M. Lazare. Max Miksey, interpretive dancer, will be accompanied by Karl Steiner, pianist.

• **HADASSAH**: Mrs. B. Morris, 11 Ainslie Avenue, entertained at a sherry party in honor of these personnel and chairmen of the tag day for Jewish Child's Day, April 20: Mesdames D. Aaron, 1125 Lajoie Avenue; D. Airov, 2850 Van Horne Avenue; David Albert, 2201 Maplewood Avenue; R. Ancel, 4167 de la Peltrie Avenue; M. Ancel 4590 Hutchison Street; M. A. Appel, 5740 Darlington Avenue; A. Bell, 5442 Hutchison Street; S. J. Berlind, 5549 Queen Mary Road; L. Berman, 2900 Van Horne Avenue; L. Bernfeld, 4687 Royal Avenue; J. Black, 4668 Royal Avenue; B. M. Bloomfield, 3180 St. Sulpice Road; national chairman, J. Boxer, 4668 St. Urbain Street; C. Braunstein, 4454 Harvard Avenue; M. Brownstein, 6376 MacDonald Avenue; J. Caplan, 656 Murray Hill Avenue; T. Caplan, 455 Grosvenor Avenue; S. Chait, 4900 Victoria Avenue; F. Chodos, 5281 Jeanne Mance Street; N. Cytryn, 4666 Queen Mary Road; N. Derman, 6064 Wilderton Crescent; A. Diamond, 6766 Dupuis Avenue; M. Eliasoph, 4683 Bonavista Avenue; S. Elman, 4927 Dorval Avenue; Montreal chairman, S. Feiner, 715 de l'Epee Avenue; J. Fels, 4946 Kent Avenue; A. P. Frank, 4962 Fulton Avenue; G. Freeman, 45 Joyce Avenue; A. Freidman, 507 Roslyn Avenue; Judith Galinsbury, 5012 Isabella Avenue; M. Geller, 5624 Dunmore Avenue; I. Gertsman, 4870 Fulton Avenue; M. Gold, 634 Lazard Avenue; A. Goldenberg, 2247 Maplewood Avenue; L. Goldman, 626 Outremont Avenue; W. Goodman, 646 Champagneur Avenue; B. Gossack, 1527 Duchaime Avenue; M. Greenberg, 5836 Park Avenue; A. Grill, 5600 Esplanade Avenue; S. Grossman, 4680 Lacombe Avenue; J. Harris, 2850 Van Horne Avenue; J. Hayman, 4780 Kent Avenue; H. Herman, 682 Pratt Avenue; M. Hyman, 4886 Lacombe Avenue; A. Kershner, 6020 Wilderton Avenue; S. Lazarus, 4868 Hutchison Street; B. Lechter, 621 Carleton Avenue; M. Levy, 5586 Park Avenue; L. E. Lisht, 6361 Fielding Avenue; B. Louis, 4890 Dorval Avenue; J. Lupovich, 4815 Queen Mary Road; W. Malitz, 5576 Waverley Street; W. Malus, 5119 Lacombe Avenue; G. Marcus, 4878 Melrose Avenue; R. Merson, 8119 Birnam Avenue; S. Miller, 6284 Mountain Sights Avenue; B. Morris, 11 Ainslie Avenue; R. Morris, 721 Stuart Avenue; I. Natterow, 524 St. Catherine Road; B. Nathan, 884 Davaar Avenue; M. Nathanson, 4844 Park Avenue; M. Nirenberg, 3475 Van Horne Avenue; A. Nudelman, 4720 Circle Road; C. Pepperman, 2614 Soissons Avenue; E. Poznansky, 4948 Victoria Avenue; H. Sacks, 5527 Phillips Avenue; S. Samit.

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1932	1,362,710	39,627,885	5,777,336
1942	2,052,607	64,557,667	10,040,948
1952	4,052,966	129,046,086	25,143,218

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• MIZRACHI Women's Organization: Rohr-Soloway Chapter met at the home of Mrs. W. Chananie, 3692 Dolbeau Avenue; Aviv Chapter, at the home of Mrs. E. Klein, 3205 Linton Avenue; Jennie Levitt Segal Chapter, at the home of Mrs. H. Segal, 4908 Isabella Avenue. At a musical variety show, at the Talmud Torah Auditorium, participating in the show were two child actors, Pauline and Herbert Hahn, children of Mr. and Mrs. Abraham Hahn, of New York; and nephew and niece of Mr. and Mrs. Morris Schatf, de Bullion Street, Montreal. Pauline and Herbert are professional brother and sister actors who have appeared in Broadway presentations; and on radio and television programs. The Mizrachi Women's Choir sang, direction of Cantor Eugene Goldberger. Philip Rodas was master of ceremonies; H. Ruff, pianist. Mrs. A. Weisster was in charge of the program; assisted by Mrs. M. Star and Mrs. R. Schatf, Mrs. J. Blanshay is Council chairman.

• SPANISH and Portuguese Synagogue Sisterhood meets on Thursday, April 16, at 1.15 p.m., at a dessert luncheon. Madame Pauline Donalda will talk on musical events in which she has taken part since her debut in opera at Nice. Members of the board seated at the head table will be: Mesdames B. L. Cohen, president; M. Dingott, Max Ginsberg, Martin Goldsmith, Alec Powell. Program chairmen are: Mesdames S. Frank and I. Phillips. The nursery class will be in session for children from three years to six years. Door prize.

• JEWISH CONVALESCENT Home Marcovitch and Schneider Group met at the New Zacharias synagogue, with Mrs. W. Morenstein, as hostess. Mrs. D. Schneider presided. Present were: Mesdames N. Finkel, J. Joffre, W. Morenstein, M. Mankofsky, M. Leibovitch, B. Friedlander, M. Melnick, D. Cohen, A. Adlesan, I. Frishling, B. Goldenberg, M. Greenspoon, T. Hockenstein, E. Blankfurt, M. Schwartz, M. Landau, M. Tiger, J. Mazur, E. Brasloff, H. Schneider. A donation was received from Mrs. Irwin Hockenstein, McEachran Avenue, in celebration of her son Ernest's bar-mitzvah, at Adath Israel Synagogue. Mrs. B. Blankfurt won the raffle and gave a donation. Through an error it was reported that Mrs. M. Landau brought in a donation of $10 from M. Rappaport. $185 was raised. Mrs. A. Grill, president of Neighborhood House Mother's Group, was a guest. Next meeting, on Monday, April 20, at 8.30 p.m., will have Mrs. M. Leibovitch, Jeanne Mance Street, as hostess.

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Israeli music will be presented by Israeli artists on May 2, at the Labour Zionist auditorium; May 3, at the Ritz Carlton Hotel, sponsored by the Montreal Chapter. The artists are: Shoshana Shoshan, coloratura soprano; Avraham Sternklar, composer-pianist; Abraham Shevelov, violinist; all from Israel. Shoshana Shoshan sings on the Israel national radio; with the Israel Opera Company; and is popular for light classical songs. Avraham Sternklar played with the Israel Philharmonic Orchestra; with the Israel Broadcasting System Orchestra; and has participated in recitals with Mischa Elman and Oscar Shumsky. Abraham Shevelov has played in chamber-music concerts in New York at Carnegie Hall, Town Hall, Times Hall, and as soloist with the Rockaway Symphony Orchestra. Major L. M. Bloomfield, Q.C., is president of the Montreal Chapter; Madame Pauline Donalda, president of the Women's Group; others, Mesdames A. Greenstadt, B. Baittie, B. M. Bloomfield, B. Cummings, A. Eaton, S. Fuhrer, Sydney Levitt, L. Palevsky, A. Rosalinsky, G. Taitelbaum.

• SPANISH and Portuguese Synagogue, Dr. Solomon Frank, Rabbi: Services, Friday, 5.45; Saturday, with sermon, at 8.30 a.m., Mark Litvack, son of Mr. and Mrs. L. A. Litvack, 196 Willowdale Avenue, will be called to the Reading of the Torah on March 28. Sunday, at 8.30, Breakfast Club; Bar Mitzvah Brotherhood. Passover services: Monday, at 6.00 p.m.; Tuesday, March 31 at 8.00 a.m.; at 6.00 p.m.; Wednesday, at 8.00 a.m.; April 5, 6.15 p.m.; Monday, at 8.00 a.m.; at 6.15 p.m.; Tuesday, at 8.00 a.m. Yiskor memorial services this day. In Junior Congregation service, were: Marvin Schecter, Brenda Goldenberg, Manny Bleeker, Barry Kaufman, Richard Wise, Nathan Boldman, Morton Israel, Gary Caplan, Stephen Backler, Sharon Segall, Beverley Rother. Mrs. L. Kaufman donated the Kiddush.

• UNITED ZIONIST Council of Canada: Hyman Grover, chairman of the Montreal Israel Bond Drive, who spoke at a rally of the Labour Zionist division of the drive, at the Labour Zionist Centre, said that "Israel must increase the number of its factories and expand the existing factories to be able to absorb the continuous flow of refugees, and eventually become economically independent. Israel Bonds in Canada will provide more electric power for Israel's industrial plants, and will increase the productivity of Israel's land through irrigation and mechanization." The $200,000 mark has been exceeded by the Labour Zionist members in their effort to raise half-a-million dollars worth of subscriptions for the Independence issue of Israel bonds. Offers of co-operation were announced by the Workmen's Circle, and the International Ladies' Garment Workers Union. Philip Block, of Boston, Mass., honorary chairman of the Boston Israel Bond Drive, spoke. Moishe Dickstein, chairman of the Labour Zionist Israel bond drive committee, presided.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME MARGARET AGNES DUPONT, Housewife, of the City and District of Montreal, Province of Quebec will apply to the Parliament of Canada at the present, next or next following ensuing session thereof, for a Bill of Divorce from her husband, JOSEPH HERVE LEGAULT, Complaint Investigator, of the City and District of Montreal, on the grounds of adultery.

MONTREAL, March 3rd, 1953.

JACOBS & JACOBS,
Attorneys for Petitioner,
Radio City Building, Suite 360,
265 Craig Street West,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that LEONA BOBBY DENBERG WISEMAN, Housewife, of the City of Outremont, District of Montreal, Province of Quebec, will apply to the Parliament of Canada at the next or following session thereof for a Bill of Divorce from her husband, SIDNEY WISEMAN alias White, Clerk of the City of Outremont, District of Montreal, Province of Quebec, on the ground of adultery.

DATED at Montreal, this 2nd day of March, 1953.

MEYEROVITCH & LEVY,
Attorneys for Petitioner,
660 St. Catherine St. West,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that GERALD D. GAUDET, Accountant, of the City and District of Montreal, Province of Quebec, will apply to the Parliament of Canada at the present, next or next following ensuing session thereof for a Bill of Divorce from his wife PHYLLIS FOX, Comptometer Operator, of the City and District of Montreal in the Province of Quebec, on the grounds of adultery.

MONTREAL, February 25th, 1953.

JACOBS & JACOBS,
Attorneys for Petitioner,
Radio City Building, Suite 360,
265 Craig Street West,
Montreal, Quebec.

• BETH DAVID Synagogue, Isaac J. Teicher, Rabbi: Services, Friday, at 6.00 p.m.; Saturday, at 8.45 a.m.; Sunday, Men's Club services and breakfast, at 9.00 a.m. A model Seder will be presented by Rabbi Teicher, with a question and answer period on Passover laws and customs. The committee is: William Kahnanoich, Morris Lasner, Jack Bergman, Michael Lasar, Lois Robins. Passover services: Monday, at 6.00 p.m.; Tuesday, 8.30 a.m.; sermon, "The Voice Of The Oppressed"; Tuesday, at 6.00 p.m.; Wednesday, at 8.30 a.m., sermon, "The Open Door".

• HEBREW LADIES Sick Benefit Society meeting is on April 1, at 8.00 p.m., at 4170 St. Urbain Street; Mrs. J. Tarowetz, president, presiding. Samuel Rubinovitch will show movies. Birthday wishes were extended to Martin Cohen, aged six, son of Mr. and Mrs. H. Cohen, Dupuis Avenue, and grandson of Mrs. R. Cohen, Wiseman Avenue. Condolences were extended to Jack Tarowetz, Marie Anne Street West, on

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occasion of the death of his brother, David Turovets (Purevein), who resided at 4858 Lacombe Avenue.

• **NOTRE DAME DE GRACE** Community campaign for funds will maintain its three free libraries; the annual Arts And Letters Festival; the West End Traffic Safety Council; and many other neighborhood projects. Marianne Macdonald, author of "Black Bass Rock", will be guest speaker at the Notre Dame de Grace Library on Saturday, March 28, at 2 p.m.; and Festival sessions will be held at West Hill High School on Friday, March 27, at 8 p.m.; and at Loyola College, on Tuesday, March 31, at 8.30 p.m.; the finale, on Saturday, March 11, in the Community Hall, at 2 p.m., for juniors; and 8 p.m., for seniors. Louis Sherwin and Samuel Rosenthal are key workers.

• **ADATH ISRAEL** Synagogue, Charles Bender, Rabbi: Services, Friday, at 6.45 p.m.; Saturday, 8.45 a.m. Dr. Manfred Swalheimer, of the Canadian Jewish Congress, spoke to the Young People's Society on "Our Relation to the non-Jewish Community". Rabbi Bender addressed the Outremont Presbyterian Congregation on "The Essence Of Judaism". He was guest speaker at the installation of officers of Young Israel Congregation; and spoke before the Westmount Rotary Club. At the Bar Mitzvah Alumni services, Norman Sternthal was the cantor. Members are: Ronald Adelson, Harold Azoulay, David Bloomfield, Michael Claymen, Joseph Deitcher, Arthur Ekkove, Samuel Gewurz, Henry Glazer, Sydney Goldwater, Kenneth Holfield, David Haltrecht, Hilliard Lippman, Sidney Margles, Avrum Nadler, Fred Pfeifer, Benjamin Richler, Michael Rosenfeld, Brian Shiller, Barry Shiller, Harry Schwartz, Stanley Steinberg, Melvin Sternthal, Alec Vinegar, Morton Weiner, Neil Weinman, Morton Wellen, Philip Wiseman, Sol. Zuckerman, Martin Yaffy, Sol. Shuster, Stephen Adler. Mrs. Morris Bloomfield and Mrs. Gerald Goldwater were hostesses for the breakfast.

• **TEMPLE EMANU-EL**, Dr. Harry J. Stern, Rabbi: Services, Friday, March 27, at 8.15; Saturday, at 11.30. At both, Margery Frances Bercuson, daughter of Mr. and Mrs. Joseph H. Bercuson, will be called to the Reading of the Law in observance of her bas-mitzvah. Passover services: Monday, March 30, at 6.45 p.m.; congregational Seder dinner; Tuesday, at 10.30; sermon, "Freedom Festival"; Friday evening, at 8.15; Yizkor service, April 6, at 10.30. Children's Seder and luncheon is on Sunday, March 29, at 12.15, sponsored by School Board and the societies; Dr. Stern presiding. Rev. Francis Dance and a group of young people from St. Anne's United Church, attended a service. Dr. Stern met them for a question period on Judaism and the synagogue ritual. The infant son of Mr. and Mrs. Harold Greenberg will be blessed and named Bryan Baruch. Hostesses at Oneg Shabbat were: Mesdames Jack Carrick, Max Weinthal, Peter Tilner, G. Chernoff, A. Carsley, R. Ginsberg, A. Benjamin, S. Sould, B. Bergen, Alfred Zion, J. Tarroges. Religious School honor roll students are: Paul Scott, Judy Schwartz, Sharon Vineberg, Terry Caine, Esther Sundell, Susan Chernoff, Wendy Gold; Michael Gerlsman, Donna Albright, Lee Gardner, Leanne Isserman, Eric Rill, Ricia Brawer; Donald Rubin, Donald Lobel, Rose Ann Sankoff, Susan Cohen, Nina Pesner; Ellen Greenberg, Michael Mannes, Leslie Torchin, Miriam Cohen; Rose Myers, Tanalee Smith, Jeffrey Caine, Marlene Albright, Joan Albright, Vivian Tissenbaum; Paul Bordo, Jennifer Carrick, Janet Greenspoon, Barbara Gross, Susan Heller, Lillian Hersen, Marian Levitan, Brenda Macklin, Sally Patsiger, Leland Rubin, Barbara Schwartz, Jacqueline Tarter, Sandra Spiegel, Wendy Portnuff, Kenneth Jassby; Barbara Lisser, Ann Lang, Howard Schwartz, Carol Freeman; Judy Stein, Peter Roston, Allan Morris, Cecily Gardner; Joan Shapiro, Beverly Henderson, Billy Simon, Judy Smiley, Howard Wolfe, Michael Hollander, Vera Blustein; Joyce Neamtan, Elaine Rapkin, Irene Rosenberg, Carol Spangler, Jonathan Wisenthal; Miriam Cooper, Carol Gardner, Richmond Lisser; Sara-Lee Levitan, Barbara Cohen, Stephanie Stern. Daily Hebrew: Robert Davis, Sandra Tilner, Elaine Sherwin, Ronald Cayne, Stephen Roth, Ernest Bellam, Jonathan Wisenthal, Margery Bercuson, Harry Krigel, Brian Wolfe, Emily Bamhiger, Ronald Bing, Marilyn Cohen, Howard Schwartz, Howard Wolfe, Stephanie Stern, Richmond Lisser, Arthur Benjamin, Stephen Bordo, Michael Lessor, Michael Kurshatt; Ellen Goldberg, Marion Levitan, Bobby Garfield, Ronnie Conroy, Justine Stern, Alex Morris, Ronnie Torchin, Sylvia Portner, Paul Bordo, Leonard Heiten, Robert Peinsky, Richard Fisher, Daniel Jassby, Cecily Gardner, Joan Shapiro, Barbara Lisser, Carol Freeman, Faith Silver, Jennifer Carrick, Rona Engels, David Sankoff, Marilyn Sheinhart, Steven Conroy, Charles Stein, Michael Bamhiger, Arthur Ginsberg, Stuart Gentleman, Fred Simon, Richard Kaiser, Judy Smiley, Linda Newman, Jacqueline Tarter, Arlene Bellant, Kenneth Jassby, Paul Yaphe, Norman Stein, Peter Kaufman.

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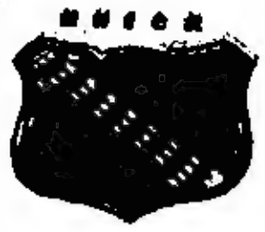

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Social Notes — Montreal

Mr. and Mrs. Oswald Brownbach, Decelles Avenue, are spending several weeks in Florida.

Mr. and Mrs. Robert Bryer, Summerhill Avenue, are spending several weeks in Hollywood Beach, Florida.

Mrs. A. Cohen, Kensington Avenue, is back from Miami Beach, Florida.

Mr. and Mrs. Ross Brownell, Toronto, are visiting his mother, Mrs. Hyman H. Brownell, Roslyn Avenue, for Passover.

Mr. and Mrs. Sam Wilensky, Roslyn Avenue, have returned from a two-month stay in Palm Beach, Florida.

Mr. and Mrs. I. Tarnalis and Miss Fanny Tarnalis, Hampton Road, are spending two months in Hollywood Beach, Florida.

Mrs. D. Gailer, Victoria Avenue, returned from a month's vacation in Palm Beach, Florida.

Mr. and Mrs. A. Engel, Roslyn Avenue, are spending two months in Miami Beach, Florida.

Mr. and Mrs. Herman Sabloff, Victoria Avenue, spent the winter in Miami Beach, Florida.

Mrs. B. Aaron, Cedar Avenue, is in San Francisco, Calif., visiting her son-in-law and daughter, Dr. and Mrs. S. B. Boland.

Mrs. Simon Lamm, Côte des Neiges Road, returned from Miami Beach, Florida.

Mrs. Estelle Davis, Grosvenor Avenue, has returned from Miami Beach, Florida, and is residing temporarily at the Berkely Hotel.

Mrs. J. Wolfe, Lincoln Avenue, is visiting Mr. and Mrs. B. Tarshis, in Hollywood Beach, Florida.

Mr. and Mrs. Lawrence Marks and family, Grosvenor Avenue, have returned from Miami Beach, Florida.

Mr. and Mrs. Adolphe Posner, Hampton Avenue, are on an extended trip to Europe.

Misses Phillippa and Jacqueline Reynolds, youngest daughters of Mr. and Mrs. I. Reynolds, Querbes Avenue, are leaving on April 1, on a three-month trip to Europe. They will spend a month in France, visiting their brother and sister-in-law, Mr. and Mrs. Leslie Reynolds of Deauville; and a month in London, England, visiting their brother and sister-in-law, Mr. and Mrs. Wilfred Raymes, and son, Geoffrey, and other relatives. They will sail on the S. S. United States from New York.

Mrs. M. H. Sackheim, Durocher Avenue, is back after spending ten days with her sons-in-law and daughters, Rabbi and Mrs. P. Duchowitz, and Mr. and Mrs. Richard Solow, and son, Barry, all of New York.

Bradon E. Greenblatt, a cadet at New York Military Academy, Cornwall-on-Hudson, New York, will visit his parents, Mr. and Mrs. Mark Greenblatt, Bernard Avenue West, for Passover.

Mr. and Mrs. Bernard Isaacs, formerly Miss Janet Claire Sang, of Buffalo, N. Y., have taken up residence on Maplewood Avenue.

David Kay, of Cornwall, Ont., was here for the wedding of Miss Marilyn Taffe, daughter of Mr.

Roman Advertisements on Page One Hundred and Twenty-Seven

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and Mrs. B. Yaffe, Clark Street. Archie Novak, son of Mrs. D. Novak, Fairmount Street West, and the late Abraham Novak.

Mr. and Mrs. M. Wegler, Maplewood Avenue, have returned from Miami Beach, Florida.

Jack Gittleman has returned home to Perth Amboy, N. J., after spending a few days with his brother-in-law and sister, Mr. and Mrs. I. Plotnick, Bloomfield Avenue.

Mr. and Mrs. Ben Cohen, formerly Miss Rosalyne Boudin, are spending their honeymoon at the Concord Hotel, Kiamesha Lake, N. Y., and they will reside at 35[illegible] St. Catherine Road.

Mr. and Mrs. George W. Lachs of Middle Village, Long Island, N. Y., (formerly Miss Celia Steinman), will arrive by plane to spend the Passover holidays with her parents, Mr. and Mrs. Max Steinman, 4999 City Hall Avenue.

Mrs. M. Silverman, 4300 St. Lawrence Boulevard, returned after visiting her son-in-law and daughter, Mr. and Mrs. S. Herman and family, Robert and Barbara, Long Island, Forest Hills, N. Y., for five weeks.

Mrs. Richard Solow and son Barry, of New York, are visiting her parents, Dr. and Mrs. M. Sackheim, Durocher Avenue, for a month.

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N. Y., and will reside at 4960 Maplewood Avenue.

Mr. and Mrs. George Reinhart, formerly Miss Gloria Chadnick, daughter of Mr. and Mrs. D. Chadnick, Valliéres Square, who were married on March 21, are spending their wedding trip in Miami, Florida, having left by plane. Mr. Reinhart is the son of Mr. and Mrs. H. Reinhart, Park Avenue.

Mr. and Mrs. J. Lewinson, Queen Mary Road, returned from a six-week trip Miami Beach, Florida, and New York.

Mr. and Mrs. Leo Livingstone, Decarie Boulevard, have taken up new residence on Macdonald Avenue.

Mrs. A. Blaustein, 6916 Clanranald Avenue, returned, having spent six weeks in Miami Beach, Florida.

Mr. and Mrs. Sidney Goldberg, and son, Charles Goldberg, of Sicklerville, N. J., are visiting their son-in-law and daughter, Mr. and Mrs. Leonard Herscovici, Lupton Avenue, for the Passover holidays.

Mr. and Mrs. L. Faber, Grey Avenue, spent some time in Palm Beach, Florida.

Mr. and Mrs. J. Levitt, 5680 Cote St. Luc Road, are leaving to spend the Passover holidays in Atlantic City, N. J.; also a week in New York, visiting her brother-in-law and sister, Mr. and Mrs. I. Belkin.

Mr. and Mrs. D. Rothschild and son, Saul Lee Rothschild, of Burlington, Vt.; and Mr. and Mrs. N. Allen and daughter, Miss Linda Allen, of Dover, New Hampshire, will be present at the bar-mitzvah of their nephew, and cousin, Michael Bram Hold, son of Mr. and Mrs. H. R. Hold, Melrose Avenue, who will be called to the Reading of the Law, on Saturday, March 28, at Shaare Zion Synagogue.

Mr. and Mrs. H. Rosen, Montkland Avenue, will have visiting them for Passover, their son-in-law and daughter, Mr. and Mrs. A. Glazer, and sons, Steven and Michael, of Toronto, Ont.

Mr. and Mrs. A. Slawoutki, Marlowe Avenue, are back after spending a month in Miami Beach, Florida.

Mr. and Mrs. Eugene Stearns, Beaconsfield Avenue, spent a month in Palm Beach, Florida.

Mr. and Mrs. M. Arnowitz, Grovehill Place, returned from a trip to Mexico.

Mr. and Mrs. Harry Simon and family, Isabella Avenue, have taken up residence in Hamilton, Ont.

Mr. and Mrs. Harry Wolfe, Vendome Avenue, have returned from a trip to Europe and have taken up residence on Willow Avenue.

Mr. and Mrs. Charles Goldstein, Queen Mary Road, are in Miami Beach, Florida.

Mr. and Mrs. L. Bedem, formerly of Cote St. Luc Road, have taken up residence on Chamamill Avenue. They are spending a month in Phoenix, Arizona.

Mr. and Mrs. Max Friedman, Marlowe Avenue, spent six weeks in Miami Beach, Florida.

Dr. and Mrs. S. Shuster, Grovesend Avenue, have returned from Miami Beach, Florida.

Mrs. Daniel Green, of Ottawa, Ont., visited Mr. and Mrs. A. Eaton, 4966 Borden Avenue, for two weeks.

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riage of Miss Myrna Evelyn Frank, daughter of Mr. and Mrs. Sidney Frank, Mullyan Avenue, and of Cornwall, Ont., to Aaron Ernie Fleischin, son of Mr. and Mrs. Isadore Fleischin, of Ottawa, Ont., were: Mr. and Mrs. Alex Abugov, Mrs. R. Goldhammer, all of Cornwall, Ont.; Mr. and Mrs. Charles Shapiro and family, of Norwalk, Conn.; Mr. and Mrs. H. Hyman, Mr. and Mrs. J. Gladstone, Arnold Shuster, Miss Anita Steinberg, Mr. and Mrs. D. Green, Mr. and Mrs. H. Schaeffi, Mr. and Mrs. M. Schaeffi, Mr. and Mrs. P. Carriere, Mr. and Mrs. H. Fleischin, the groom's parents; Mr. and Mrs. L. Fleischin, Mr. and Mrs. Norman Fleischin and daughter, Miss Myrna, brothers and sisters-in-law, and niece of the groom; Mr. and Mrs. E. Lavitan, Mr. and Mrs. S. Gurevitch, and Mrs. S. Hurwitch, all of Ottawa, Ont.; Miss Clare Rosing, and Harold Weinstein, both of Hamilton, Ont.

Mr. and Mrs. Adolphe Shaltner, King Edward Avenue, celebrated their fortieth wedding anniversary. They have two sons, M. M. Bill Shaltner, Borden Avenue; and Lewis Shaltner, Borden Avenue; two daughters, Mrs. W. Taylor (Shaltner), Sherman Avenue; and Mrs. Sy. Halpern (Mildred), of Paterson, N. J.; and six grandchildren. Donald Stoppan and Sharon Linda Shaltner; Frances and Jef-

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grey Stettner; and Gale and Sherry Halpern, of Paterson.

Mr. and Mrs. L. Holtzman, Mountain Sights Avenue, entertained at a cocktail party with thirty-five guests in celebration of the engagement of their daughter, Miss Libby Holtzman, whose marriage to Stanley White, son of Mr. and Mrs. William White, of Drummondville, takes place on June 7, at Shevet Achim Synagogue. The table was adorned with a centerpiece of variegated spring flowers. Present were: Mr. and Mrs. William White and son, Matthew White, parents, and brother of the groom-elect; and Mr. and Mrs. J. Wurtele, his brother-in-law and sister, all of Drummondville.

Mrs. Betsy Gilbert, 620 de l'Epee Avenue, gave a dinner at the home of her son-in-law and daughter, Mr. and Mrs. Joseph Leibovits, Clauranald Avenue, in celebration of her birthday. Mr. and Mrs. Alex Carson, son-in-law and daughter; Misses Golda and Belle Gilbert, her daughters, all of de l'Epee Avenue; and Mr. and Mrs. Jerry Usheroff, her grandchildren, Decelles Road, were present.

Mr. and Mrs. I. Lerner, Hutchison Street, gave a dinner, with the immediate family, at the Tziganne Room of the Bucharest, in celebration of the engagement of their elder daughter, Miss Hilda Lerner, to Abe Pielnick, son of Mr. and Mrs. I. Pielnick, Bloomfield Avenue. About fifteen guests were present, among them, Jack Gildeman, of Perth Amboy, N. J., uncle of the groom-elect.

Mr. and Mrs. S. B. Schwartz, Stuart Avenue, celebrated their fortieth wedding anniversary. They were married on March 19, 1913, in Montreal. They have two sons, Manse Schwartz, of Lloydminster, Sask.; Jack Schwartz, of Long Island, N. Y.; a daughter, Mrs. H. Lazarovitch, Lavoie Avenue; and eight grandchildren, Karen, David, and Shelley Schwartz, of Lloydminster; Carol and Susan Schwartz, of Long Island; and Mark, Eleanor Anne, and Ellen Joy Lazarovitch. They are the parents of the late L. A. C. Schwartz, R.C.A.F. Their son and daughter-in-law, Mr. and Mrs. Manual Schwartz, who were married on March 15, 1944, celebrated their ninth wedding anniversary on the same day.

Canon and Mrs. J. Rosenzweig, Berkeley Avenue, celebrated the bar-mitzvah of their son, Harold, who was called to the Reading of the Law at Beth Jacob Synagogue. Kiddush was observed, and a luncheon with two hundred and fifty guests followed. The hostess wore a midnight-blue crepe dress, with a white straw hat, trimmed with blue. White gladioli and blue irises ornamented the tables. The speakers were: A. Abramovitch, B. Benoit, Israel Rabinovitch, H. Greenberg, and Rabbi L. Kramer. Rabbi P. Hirschenberg said grace. Dr. C. N. Isenberg, Toronto, was master of ceremonies. Canon Rosenzweig sang, accompanist of the event. Out-of-town guests were: Mr. and Mrs. I. Hutterer, of New York; and Mr. and Mrs. H. Goodberg, of Ottawa, Ont.

Mr. and Mrs. I. Rovsin, Linton Avenue, announced the engagement of their daughter, Miss Sylvia Rovsin, to Morton Venter, son of Frank Venter. Cantor Isaac Kozak and the late Mrs. Jennie Venter, at a dinner party. The tables were a mass of yellow tulips with matching centerpieces. The hostess wore a grey shantung dress with a corsage of red roses. Present were: Mr. Venter, father of the groom-elect; Mr. and Mrs. H. Schwartz, St. Joseph Boulevard West; Mr. and Mrs. H. Shapiro, Deacon Road; Mr. and Mrs. J. Schwartz, Papineau Avenue; Mr. and Mrs. Samuel Strohl, Kent Avenue; Mr. and Mrs. M. Shrier, Stuart Avenue; Mr. and Mrs. M. Amsel, Kent Avenue; and Mrs. R. Strohl, St. Urbain Street; and Mr. and Mrs. Jack Greenberg, of Ottawa, Ontario. Flowers decorated the table.

Mr. and Mrs. L. Gazin, Casgrain Street, entertained fifty guests at dinner at 4694 St. Lawrence Boulevard, in celebration of the engagement of their daughter, Miss Evelyn Gazin, to Samuel Silverman, son of Mr. and Mrs. B. Silverman, Girouard Avenue. A centerpiece of red, white and yellow gladioli and carnations ornamented the table. Mrs. Gazin received in a two-piece black and silver-coloured dressmaker suit, a white Milan straw hat, and a corsage of Talisman roses; with Mrs. Silverman, wearing a two-piece black crepe suit, embroidered with beading, a black velour hat, trimmed with beading, and a corsage of Talisman roses. Miss Gazin, the bride-elect, wore a black taffeta cocktail dress, having a black bodice, trimmed with beading and lace, a matching stole, embroidered with rhinestones, and a corsage of red roses.

Mr. and Mrs. Ben Chazonoff, Barclay Avenue, celebrated the bar-mitzvah of their son, Robert, who was called to the Reading of the Law at Adath Israel Synagogue. He is the brother of Francine and Mrs. Oscar Bidner (Phyllis), Mackenzie Avenue; grandson of Mrs. Freda Chazonoff, Goyer Road, and the late Boruch Chazonoff; and of the late Mr. and and Mrs. Philip Beare. Kiddush was observed, with four hundred guests present. The hostess wore a navy-blue sheer crepe suit, with navy-blue accessories. Mrs. Bidner wore a black taffeta suit, trimmed with beige taffeta, and a beige straw cocktail hat. The following evening, three hundred and fifty guests were received at a dinner in the synagogue hall. The hostess was in a navy-blue Chantilly lace floor-length gown, with a wristlet of mauve orchids. Mrs. Bidner wore a white lace cocktail gown, over navy-blue taffeta, embroidered with beading, and a wristlet of white orchids. Francine wore a white and green

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organdy dress, with gold-coloured shoes; and Mrs. Chazonoff was in a cocoa-coloured Chantilly lace gown, and had a corsage of yellow cattleyas. The speakers were Rabbi Charles Bender, Mr. Chazonoff, and Robert. Blue and yellow variegated flowers were used throughout the hall. The head table and other tables were centered with blue and yellow roses, daffodils, and greenery. There was an orchestra.

Mr. and Mrs. Morris Greenberg, 2148 Montgomery Street, celebrated their sixty-fifth wedding anniversary. They have three sons, Joseph Greenberg, Carlton Avenue; Alex Greenberg, St. Urbain Street; and David Greenberg, of Detroit, Mich.; five daughters, Mrs. H. Kaiserman (Rose), of Ste Agathe; Mrs. L. Weinman (Molly), of Detroit, Mich.; Mrs. David Lank (Rae), of Kennebunk, Maine; Mrs. S. Tuck (Minnie), Durlington Avenue; and Mrs. A. Stern (Muriel), Jeanne Mance Street; twenty grandchildren, Sydney Greenberg, of London, Ont.; Arthur Greenberg; Mrs. Max Bidner, formerly Miss Muriel Greenberg; Mrs. Moe Poslums, formerly Miss Bessie Greenberg; Miss Harriet Greenberg; Mrs. M. Gartner, formerly Miss May Greenberg, of Detroit, Mich.; Mrs. M. Spitzner, formerly Miss Betty Greenberg, of Detroit, Mich.; Archie Kaiserman, Gerson Kaiserman, of New York; Mrs. J. H. Cohen, formerly Miss Hilda Weinman; and Miss Reva Weinman, both of Detroit, Mich.; Mrs. N. Glicerman, formerly Miss Erla Lank; Leonard Zuckerman, Mrs. M. Onofrey, formerly Miss Hilda Greenberg; Mrs. I. Katkowsky, formerly Miss Annie Greenberg; Hugh, Irving, Carl, Joseph, and Frank Greenberg, all of Detroit, Mich.; thirty-three great-grandchildren. They are the parents of the late Charles Greenberg, of Detroit, Mich. Mr. and Mrs. Greenberg were married in Russia, came to Canada in 1908, and have lived in Montreal since.

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MARRIAGES

POTECHIN-FRANK

The marriage of Miss Myrna Evelyn Frank, only daughter of Mr. and Mrs. Sidney Frank, 6824 McLynn Avenue, Montreal, and Adolphus Street, Cornwall, Ont., to Aaron Ernie Potechin, youngest son of Mr. and Mrs. Isadore Potechin, 101 Renfrew Street, Ottawa, Ont., took place on March 1, at one o'clock, at the Spanish and Portuguese Synagogue here. Rabbi Solomon Frank and Cantor S. Kastner officiated. The bride was given in marriage by her father. She wore a cocktail-length gown of white Alencon lace, with a halter neckline, matching jacket, buttoned down the front, and long sleeves, pointed over the wrists. The bodice was tight-fitted and the bouffant skirt was set over satin underskirts. The bride's fingertip veil was of tulle illusion, attached to a matching, fitted cap, and she carried white orchids and hyacinths. Miss Blanche Fenlove was maid of honour. She wore a mauve-pink satin cocktail-length gown, of material with gold-coloured threads running through it. She had a crown of Sweetheart roses and matching hyacinths, and carried a bouquet of matching flowers. Eva Myrna Potechin, niece of the groom, of Ottawa, Ont., was flower girl. She wore an orchid-coloured organdy dress over a hooped skirt, and coronet of Sweetheart roses, and carried a bouquet of matching flowers. Gerald Louis Frank, brother of the bride, was best man. The ushers were Norman and Leonard Potechin, brothers of the groom; Elliot Levman and Murray Silkoff, all of Ottawa, Ont.; Harold Weinstein, of Hamilton, Ont.; Irving Bronfield, and Melvin Potechin, cousins of the groom; and Jack Pepper, Barry David Potechin and Lawrence Irwin Ordel, cousins of the bride and groom, were page boys. There was organ music. Gladioli and a variety of spring flowers and roses decorated the Synagogue. For the reception in the synagogue hall, similar flowers were used as centerpieces on the tables. Mrs. Frank received in an off-the-shoulder cocktail-length gown. It was made of pink-toned orchid nylon taffeta, having a slim skirt in the front, and an overskirt falling into folds at the back, and was worn with a matching hat of tiny flowers, and a matching orchid was pinned to her evening bag. Mrs. Potechin wore a cocktail-length gown of orchid-pink pure silk shantung, the neckline encrusted with bugle beads; also

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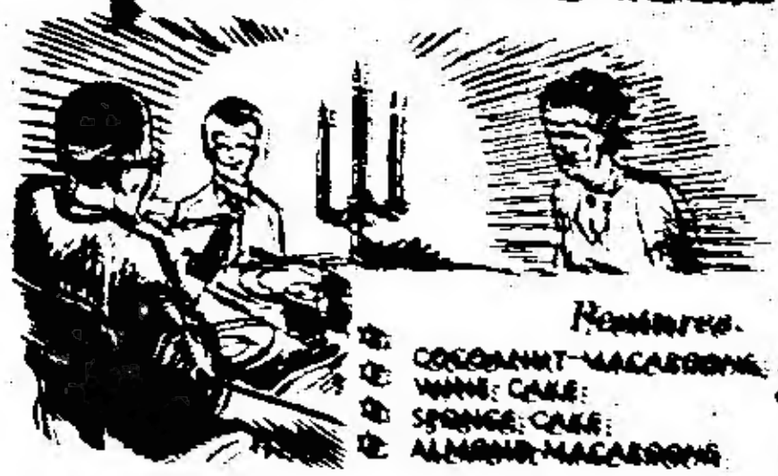

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an osprey feather headdress, gold-coloured accessories, and a matching orchid pinned to her evening bag. The bride and groom are spending their wedding trip in New York; Norwalk, Conn.; and Cornwall and Ottawa, Ont., the bride wearing a tweed dressmaker suit, with white accessories. They reside at 4466 Sherbrooke Street West.

SAX-FRANKEL

The marriage of Miss Ann Sax, daughter of Mr. and Mrs. Samuel Sax, St. Viateur Street West, to Louis Frankel, Outremont Avenue, son of the late Mr. and Mrs. W. Frankel, of Europe, and brother of Mr. and Mrs. S. Schwartz, Outremont Avenue, took place on Sunday, February 22, at Beth Aaron Synagogue, at two o'clock, Dr. C. Denburg, Rabbi, officiating. The bride was given in marriage by her parents. She wore a cocktail-length dress of champagne-coloured lace and satin, having a V-neckline, three-quarter-length sleeves, a tight-fitted bodice, and a medium flared skirt. She had a champagne-coloured flowered hat, with a short veil, and carried a white Bible, covered with a mauve orchid, white streamers, and sweet peas. Miss Ann Sax, sister of the bride, was maid of honor. She wore a cocktail-length dress of dusty-pink taffeta, having a square-neckline, and a dusky pink flowered hat. Her bouquet was of red and white roses. Miss Sandra Sax, niece of the bride, as junior bridesmaid, was in a cocktail-length dress of navy-blue taffeta; she had a floral headdress, and a nosegay of orange-shaded gladioli. Elaine Beck, cousin of the bridegroom, as flower girl, wore a floor-length dress of yellow taffeta, trimmed with frills; and had a floral headdress, and a nosegay of pink gladioli. Aaron Schwartz, nephew of the groom, was best man. Michael Mark Sax, nephew of the bride, was page boy. Orange-shaded gladioli and palms decorated the altar; and the aisle was adorned with white ribbon and candelabra. For the reception, the synagogue hall was similarly adorned. Mrs. Sax received in a cocktail-length dress of sky-blue lace; a matching hat, trimmed with beading; with blue lace gloves, and a corsage of Talisman roses. Mrs. Schwartz, sister of the groom, wore a navy-blue cocktail-length dress; a white straw beaded hat; white gloves; and a corsage of white carnations. The bride and groom spent their wedding trip in New York, the former wearing a navy-blue gabardine suit, a white nylon blouse, and a red straw hat. They are living at 1035 St. Viateur Street West. Mr. and Mrs. Anatole Shapiro, of Drummondville, and Mrs. I. Ship, of Granby, all cousins of the bride, were present.

LUTTERMAN-SANDYS

The marriage of Miss Evelyn Sandys, only daughter of Mr. and Mrs. Isidore Sandys, Barnesdale Avenue, to Ernest Lutterman, only son of Mr. and Mrs. Samuel Lutterman, Plamondon Avenue, took place by candlelight on Sunday, February 22, at five o'clock at Shaare Zion Synagogue, Rabbi Maurice S. Cohen officiating. The bride was given in marriage by her parents. She wore a floor-length gown of white tulle illusion, encrusted with seed-pearl beads and rhinestones, having a shoulder-tip neckline, long pointed sleeves to the wrists, a tight-fitted bodice, with applique of seed-pearl beads, and a bouffant hooped skirt ending in a chapel train. Her fingertip veil of tulle illusion was held in place by a Juliet cap, with applique of seed-pearl beads and rhinestones, and she carried a prayer book, covered with white orchids and streamers of stephanotis. Miss Joan Tipaldi, cousin of the bride, was maid of honor. She wore a strapless ankle-length gown of aquamarine-blue nylon tulle, with a pleated jacket; and a pleated headdress to match; and carried a cascade bouquet of pink carnations. Murray Spiegal, cousin of the groom, was best man. The ushers were: Nathan Berenbaum, Arthur Capelovitch, Harry Medicoff, Al. Salsberg, Leonard Schneidman, Sydney Sandys, cousin of the bride, Nerdy Shelter, and Harry Zieman. Standards of white and pink gladioli decorated the altar and synagogue. Samson Rosemarin played the wedding music. "Because" was sung. For the reception in the hall of the synagogue, white and pink carnations, with a candle, adorned the bride's table. Receiving against a trellis background of white gladioli and candelabra, Mrs. Sandys wore a gown of grey Alencon lace, over pink taffeta, having a Sweetheart neckline, long sleeves, with points at the wrists, trimmed with pink seed-pearl beading, and rhinestones; a pink tulle hat, trimmed with beading; and a corsage of pink orchids. Mrs. Lutterman wore a strapless gown of turquoise-blue net and lace, with a lace bolero; a pink beaded hat; elbow-length lace gloves; and a corsage of pink orchids. The bride and groom spent their honeymoon

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in Miami Beach, Florida, and New York, the bride travelling in a black and white shepherd's plaid suit; black patent leather accessories, a red straw hat, and a fur jacket. The couple are living at 5110 Linton Avenue.

SILVER-KATZ

The marriage of Miss Clara Katz, elder daughter of Mr. and Mrs. Joseph Katz, Clanranald Avenue, to Murray Silver, elder son of Mr. and Mrs. Jack Silver, Stuart Avenue, took place on December 20, at half-past six o'clock, at Young Israel Synagogue, Rabbi M. Lewitas officiating. The bride was given in marriage by her parents. She wore a floor-length gown of white satin, embroidered with beading. Designed with a tulle, beaded, Sweetheart neckline, long sleeves coming to points at the wrists, and a tightly-fitted bodice, and had an accordion-pleated skirt, ending in a train. She had a fingertip veil of tulle illusion, held in place by a white satin beaded Juliet cap; and she carried a Bible, with three mauve orchids and white streamers. Miss Doreen Silver, sister of the groom, was maid of honour. She wore an ankle-length gown of pink net trimmed with pink satin; with a pink satin beaded headdress; and carried a cascade bouquet of Joanna Hill roses. The bridesmaids were: Misses Evelyn Katz, sister of the bride; Shirley Schiff, cousin of the bride; Libby Davine, Bella Steingart, cousin of the groom, and Mrs. J. Ratnowitch. They were identical ankle-length gowns of mauve net; and had matching headdresses, and carried nosegays of variegated flowers. Miss Eileen Ratnowitch, cousin of the groom, was flower girl. She wore a floor-length dress of pink taffeta; with a matching headdress; and carried a nosegay of yari-coloured flowers. Stanley Goldberg was best man. The ushers were: David Schiff and Louis Schiff, cousins of the bride; Hyman Rappaport, Leonard Shiteky, and Jerry Rabinovitch. White dogwood trees, white carnations, and variegated flowers were used to decorate. Mrs. Katz, the bride's mother, received in a floor-length gown of grey net, trimmed with gold-coloured beading; a matching hat; and a mauve orchid corsage. Mrs. Silver, the groom's mother, wore a cocoa-coloured satin floor-length gown, with gold-coloured beaded embroidery; a matching hat; and a mauve orchid corsage. The bride and groom spent their wedding trip at the Concord Hotel, Kiamesha Lake, N. Y., the bride wearing for travelling a navy-blue gabardine suit with navy-blue accessories. They are living at 5680 Clanranald Avenue. Out-of-town guests were: Mr. and Mrs. Charles Glaser, of Bronx, N. Y.; Mr. and Mrs. Henry Katz, of Long Island, N. Y.; Mrs. Fanny Mesmer and son, Irving; Mr. and Mrs. J. Joseph, Abraham Silverglait, Mr. and Mrs. B. Silverglait, and Mr. and Mrs. Samuel Silver, all of Brooklyn, N. Y.; Mr. and Mrs. H. Jansen and family, Mr. and Mrs. R. Dunham, and Mrs. H. Silver, of Newark, N. J.; Mrs. S. Scherman, of Atlantic, N. J.; Dr. and Mrs. C. Rosenink, of Campbellton, N. B.; Mr. and Mrs. H. Steinberg and family; R. Steinberg, and Mr. and Mrs. S. Gillman, all of Sherbrooke; Rosamond and Mrs. S. Schreiber, and Mr. and Mrs. S. Sherman, all of Ottawa, Ont.; and Mr. and Mrs. H. Steingart and daughter, Bella, of Quebec City.

In the hills of Shechem, Israel, the Samaritans, a small sect, who number less than two hundred and claim descent from the Lost Ten Tribes of Israel, celebrate Passover today as it was observed thousands of years ago. On the eve of the festival they assemble on Mt. Gerizim, attired in long white flowing gowns and with the young and venerable sacrifice the paschal lamb. A true description of the service as it is now observed by the Samaritans is contained in the Bible itself. They shall take to them every man a lamb, a lamb for a household . . . and the whole assembly of the congregation of Israel shall kill it in the evening. . . . And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. . . . Thousands of Jews from all parts of the world come to view this strange spectacle.

At the conclusion of the seder service, each male Jew of Morocco places a staff and pack over his shoulder and rushes into the street shouting these words of the Haggadah: "In this manner our forefathers went out of Egypt, their kneading troughs bound up in their clothes upon their shoulders."

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DEATHS

[illegible] Zamoyski [illegible] Bruckner Avenue, died on March 10. She is survived by her husband, Max; [illegible] two sons, Ralph and Michael; her mother, Mrs. Rosalie Zamoyski; two brothers, Joel and Norman Zamoyski; and a sister, Mrs. S. Kirby (Ruth). She was the daughter of the late Samuel Zamoyski. Funeral service took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Hebrew Sick Benefit Association cemetery. Shiva was at the home.

[illegible] Cherniack, 6500 Bruckner Avenue, died on Wednesday, March 5, at the Royal Victoria Hospital. She is survived by her husband, Ben; [illegible] a sister, Mrs. Rose Goldhamer, of Montreal; Ont.; and a brother, Charles Lubovich. Funeral service took place from Paperman's. Shiva was at the home.

Solomon Adel, aged [illegible], died suddenly at his home, 6502 Bruckner Avenue, on Sunday, February 23. He is survived by his wife, Mrs. Judith Adel; six daughters, Mrs. L. Cohen (Ida), Montreal; Mrs. A. Cohen (Ida); Mrs. D. Kenney (Minnie); Mrs. H. Freedman (Sonia); Misses Lillian and Helen Adel; and two sons, Dan; two sons, Isaac and Abe; five grandchildren; a brother, Samuel, of New York; and a sister, Mrs. Lizzie Hafner, of Philadelphia, Pa. Funeral service took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Emanu Jacob cemetery. Shiva was at the home.

Mrs. Gertrude Lubovich Bercovitch, 4600 Bruckner Avenue, died on Wednesday, March 5, at the Royal Victoria Hospital. She is survived by her husband, Ben Bercovitch; a sister, Mrs. Rose Goldhamer, of Montreal, Que.; and a brother, Charles Lubovich. Funeral service took place from Paperman's. Shiva was at the home.

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Mrs. Nellie Segal Miller died suddenly on March 2 at her home, 4500 St. Dominique Street. She is survived by her husband, Nathan Miller; three brothers, Bernard, of London, England; Louis, of Haifa, Israel; Morris, of Los Angeles, Calif.; a niece, Mrs. Nathan Lefkovitz (Sarah); and a grandniece, Rebecca Lefkovitz. Funeral service took place from Paperman's, Reverend J. Applet officiating. Burial was in Avrom Yitzkov cemetery. Shiva was at the home of her niece, Mrs. Nathan Lefkovitz, 6500 Bullard Avenue.

Hyman Tucker, 4320 St. Urbain Street, died on Saturday, February 25, after a lengthy illness. He is survived by his wife, Mrs. Dora Shulman Tucker; three daughters, Mrs. H. Schmeltzman (Libbie); Mrs. N. Goldberg (Judith); Miss Gillian Tucker; and two grandchildren, Stephen L., and Michael B. Goldberg. Funeral service took place from the home. Burial was in Hebrew Sick Benefit Association cemetery. Shiva was at the home.

Mrs. Celia Zimmerman Sturm, of Joliette, aged sixty-nine, died on Wednesday, March 4, at the Ross Memorial Pavilion of the Royal Victoria Hospital. She is survived by her husband, Samuel Sturm; a son, Ralph; two daughters, Mrs. A. L. Levine (Lillian), of Huntingdon; Mrs. H. Goldstein (Ethel); three grandchildren, Dorothy, Norman and Gerald Levine, of Huntingdon; and Stephen and Cheryl Goldstein; and a brother, Harry Zimmerman. Funeral service took place from Paperman's, Rabbi S. M. Zambrowsky officiating. Burial was in Cheval Achim Congregation cemetery. Shiva was at the home of a daughter, Mrs. H. Goldstein, 6480 Melrose Avenue.

Bernard Schaffer, 81 McNider Avenue, died on Tuesday, March 3, at the Jewish General Hospital. He is survived by his wife, Mrs. Rebecca Genser Schaffer; two daughters, Mrs. S. H. Feldman (Mollie); Miss Lillian Schaffer; two sons, Isidore and Arnold Schaffer; four grandchildren, Marvin and Brahm Feldman; and Karen and Paula Schaffer. Funeral service took place from Paperman's. Dr. C. N. Denburg, Rabbi, and Rabbi Wilfred Shuchat officiating. Burial was in Bnai Jacob cemetery. Shiva was at the home. Mr. Schaffer was well known in Canada, England, and continental Europe as a pioneer in the woollen and worsted business here, and was active up to the time of his death. He saw his agency for British and continental textiles grow from the small organization he founded many years ago. Mr. Schaffer came to Montreal from Austria in 1898 at the age of 18. In 1900 he married Miss Rebecca Genser, of Montreal. He was a member of Bnai Jacob Synagogue and was well-known for his support of many charitable organizations.

Mrs. Rose Laterman Kremmer, 3500 Trans Island Avenue, widow of the late Selig Kremmer, aged sixty-five, died on March 10. She is survived by three daughters, Mrs. Louis Beleff (Ethel); Miss Marion Kremmer; Mrs. M. Kalman (Diane), of Kentfield, Calif.; two sons, Gerald, of Chambly; Sidney, of Kentfield; two grandchildren, David and Susan Kalman, of Kentfield; three sisters, Miss Rae Laterman; Mrs. L. Davis (Eva); Mrs. S. Reedish (Etta); and two brothers, Henry Laterman, of Los Angeles, Calif.; and Myer Laterman, of Toronto, Ont. Funeral service took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Independent Hebrew Sick Benefit Association cemetery. Shiva was at the home of a daughter, Mrs. L. Beleff, 4695 St. Catherine Road.

Cards Of Thanks

The family of the late Dr. Jack Rosen wish to thank their relatives and friends for their kindnesses extended to them in the bereavement of a beloved husband and father.

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Kappaport: In loving memory of a dear husband, and father Morris Kappaport, who passed away on April 12, 1952 (17 days in Nissan). Sadly missed and ever remembered by his wife, Sadie; children, Samuel, Benny, Harry, and Esther.

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salt and pepper to taste

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three eggs
one cup sugar
three-quarters cup oil
one cup matzoh meal
six apples
one-quarter pound walnuts
juice and rind of one-half lemon

Beat eggs, add sugar and oil, and matzoh meal. Beat in grated apple, chopped nuts, grated lemon rind and juice. Bake in a greased pudding dish, in a moderate oven, until done.

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one-half pound matzoh farfel
three eggs
salt and pepper to taste
one tablespoon chicken fat

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PASSOVER APPLE PIE

two cups cake meal
two tablespoons potato flour
one-half cup cooking oil
one-half cup sugar
three pounds Spy or McIntosh apples
two eggs
one-quarter teaspoon salt
cinnamon to taste

Mix cake meal and potato flour; add beaten eggs; and sugar and salt, to make a dough of spreading consistency, but not too thin. Divide dough in half, and spread one part thinly on the bottom of a greased tin. Spread finely sliced apples over dough, sprinkle lightly with sugar and cinnamon. Cover with remaining dough, which should be level with the top of the pie tin. Sprinkle sugar and cinnamon on top of pie, and bake until very crisp and lightly brown, in a 350-degree oven, for about forty-five minutes.

Mrs. M. Cogan-vitch,
3952 Dollbeau Avenue, Montreal.

PASSOVER SPONGE CAKE

twelve eggs
two cups sugar
two tablespoons cornstarch
one cup cake meal
cinnamon to taste

Separate whites from yolks and beat whites until very stiff. Add sugar to yolks. Add cornstarch to cake meal, and add this mixture gradually to yolks, beating well after each addition. Combine yolk mixture and whites, and mix well. Line cake tin with paper, pour in batter, sprinkle with cinnamon, and bake in 300-degree oven for about three-quarters of an hour. Remove from oven, allow to cool, then remove paper.

Mrs. D. Gollom,
101 Harbord Street, Toronto.

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PASSOVER SPONGE CAKE

six eggs
three-quarters cup sugar
one-half cup cake meal
one-half tablespoon potato flour
few drops lemon juice

Beat egg yolks with sugar, until soft and fluffy. Beat egg whites separately, until stiff, and then into egg yolk mixure. Add cake meal and potato flour together, folding in gradually; and then add lemon juice. Blend carefully; and pour into a greased sponge-cake tin. Bake in a 375-degree oven for about twenty minutes.

Mrs. Jack Kahan,
2260 Guyer Road, Montreal.

PASSOVER CHEESE BLINTZES

three eggs
three-quarters cup cake meal
one-half teaspoon salt
one and one-half cups milk or water

To the beaten eggs add salt, and alternately a little of the cake meal and milk or water, mixing thoroughly. This should be a loose batter. Pour onto a small, greased, hot frying pan only enough batter to make a very thin pancake, tipping pan from side to side so as to cover bottom, and fry until lightly brown. Toss individual pancakes on towel, fried side up.

Filling

one-half teaspoon salt
two teaspoons sugar
one tablespoon sour cream
raisins and cinnamon

Press cheese through coarse strainer or colander; mix all ingredients thoroughly. Place heaping tablespoon of mixture on each pancake. Fold sides over the mixture to form an envelope and fry on both sides until brown. May be eaten with sour cream. These may be made in advance, placed in refrigerator, and fried just before serving.

Mrs. Jack Miller,
314 Rushton Road, Toronto.

PASSOVER MATZOH MEAL PANCAKES

three eggs
one glass water
salt and pepper to taste
matzoh meal

Beat eggs, and gradually add water, beating constantly. Add salt and pepper; and then, gradually, about three-quarters cup matzoh meal, until batter is even, and fairly thin. Stir until smooth. Fry in chicken fat, by tablespoonful. These can be served with chicken soup instead of noodles.

Mrs. Jack Levy,
2935 Maplewood Avenue, Montreal.

PASSOVER MATZOH KUGEL

two matzohs
one tablespoon Passover oil
one-quarter cup matzoh flour
five eggs
one large sour apple
one-half lemon rind
juice of one orange

Soak matzohs in cold water until soft, then, squeeze dry. Heat oil in frying pan and fry matzoh until dry. Cook one minute and add flour, egg yolks, grated apple, grated rind of lemon, orange juice, and salt. Beat egg whites until soft and fold into mixture. Bake in greased pan in 350-degree oven for one hour, until brown.

Mrs. P. Chasin,
3 London Street, Toronto.

★

Sabbath Candles will be kindled on

Friday, March 27, at 5.56 p.m., in Montreal
Friday, March 27, at 6.20 p.m., in Toronto
Friday, April 3, at 6.04 p.m., in Montreal
Friday, April 3, at 6.28 p.m., in Toronto

★

The Festival of Passover commences at sundown, on Monday evening, March 30

Iyar 1, 5713, falls on Thursday, April 16, 1953

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PASSOVER JELLY ROLL

one-half cup sugar
four eggs
one-half cup cake-meal or matzoh meal
rind of one-half orange or lemon
one-quarter teaspoon salt

Beat egg yolks and sugar together until light. Add cake meal, or matzoh meal, which has been finely sifted three times. Then add grated rind. Add salt to egg whites, and beat until stiff. Fold into first mixture. Spread dough evenly on an eight-by-twelve inch pan, which has been well-greased and lined with paper. Bake in a 350-degree oven for twelve minutes. When done, lift out paper, and place cake on a damp cloth for a few minutes. Then invert on paper. Sprinkle with powdered sugar; remove paper from bottom of cake; spread with jelly, and roll up. Wrap in paper; and then in a damp cloth, for about fifteen minutes, so that roll will hold its shape. Remove wrapping, and dust with powdered sugar.

Mrs. D. Guttman,

2860 Van Horne Avenue, Montreal.

PASSOVER PRUNE-STUFFED MATZOH BALLS

one-half pound prunes
one-half cup matzoh meal
three eggs
pinch of salt
one tablespoon chicken fat

Boil prunes for about fifteen minutes and remove pits. Beat egg whites until stiff. Add matzoh meal to yolks, also pinch of salt, and mix well. Combine with whites of eggs, and allow to stand until mixture stiffens. Form into individual balls, place prune in centre and cover over with mixture. Put them in a frying pan, greased with chicken fat, and bake in 350-degree oven for three-quarters of an hour. Remove from oven, sprinkle with cinnamon and sugar, and serve hot.

Mrs. Morris Killem,

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Scald 1¼ c. milk, ½ c. granulated sugar, 2 tsps. salt and 5 tbs. shortening; stir in 1 c. crisp breakfast-bran cereal and cool to lukewarm. Meanwhile, measure into a large bowl ½ c. lukewarm water, 2 tsps. granulated sugar; stir until sugar is dissolved. Sprinkle with 2 envelopes Fleischmann's Fast Rising Dry Yeast. Let stand 10 minutes, THEN stir well. Add cooled milk mixture and stir in 2 well-beaten eggs. Sift together twice 4 c. once-sifted bread flour, 3 tsps. ground cinnamon, 1 tsp. grated nutmeg. Stir about half of this mixture into yeast mixture; beat until smooth. Mix in 1 c. seedless raisins and ¼ c. chopped candied peels. Work in remaining flour mixture. Grease top of dough. Cover and set in warm place, free from draught. Let rise until doubled in bulk. Turn out on lightly-floured board and knead until smooth and elastic. Divide into 2 equal portions; cut each portion into 12 equal-size pieces; knead each piece into a smooth round bun. Place, well apart, on greased cookie sheets and cross each bun with narrow strips of pastry, if desired. Grease tops. Cover and let rise until doubled in bulk. Bake in a hot oven, 425°, 18-20 mins. Glaze hot buns by brushing them lightly with corn syrup. Other treatments: Use confectioners' icing for crosses, on baked buns . . . or spread cooled buns with white icing [illegible] ake crosses with chopped nuts.

ENGAGEMENTS

Mr. and Mrs. L. Holtzman, Mountain Sights Avenue, announce the engagement of their daughter, Miss Libby Holtzman, to Stanley White, son of Mr. and Mrs. William White, of Drummondville. The wedding will take place on June 7, at Shevat Achim Synagogue.

Mr. and Mrs. I. Lerner, Hutchison Street, announce the engagement of their eldest daughter, Miss Hilda Lerner, to Abe Plotnick, son of Mr. and Mrs. L. Plotnick, Bloomfield Avenue. The wedding will take place on June 10, at Beth David Synagogue.

The engagement of Miss Sylvia Neiman, daughter of Mrs. Nina Neiman, Victoria Avenue, formerly of Cornerbrook, Newfoundland, and the late Max A. Neiman, to Erwin Epstein, son of Mr. and Mrs. D. Epstein, of Sydney, N. S., is announced. The wedding will take place on Tuesday, May 26, at Shaare Zion Synagogue. Miss Neiman is a graduate of McGill University and Mr. Epstein attended Mount Allison University, in Sackville, N. B.

Mr. and Mrs. A. Garber, Stuart Avenue, announce the engagement of their daughter, Miss Eleanor Garber, to Irwin Skolnick, son of Mr. and Mrs. A. J. Skolnick, McLynn Avenue.

Mr. and Mrs. Louis Weis, 5185 Musset Avenue, announce the engagement of their daughter, Miss Rhoda Weis, to Harold Grossman, son of Mr. and Mrs. M. Grossman, 23 Baycrest Avenue, Toronto, Ont. The wedding will take place on May 3, in Montreal.

Mr. and Mrs. A. Gordon, Esplanade Avenue, announce the engagement of their only daughter, Miss Evelyn Gordon, to Harold Lieber, youngest son of Mr. and Mrs. J. Lieber, St. Urbain Street.

BAR-MITZVAHS

Mark Litvack, son of Mr. and Mrs. L. A. Litvack, Willowdale Avenue, will be called to the Reading of the Law in celebration of his bar-mitzvah on Saturday, March 28. He is the brother of Esther and Robert; grandson of Mrs. S. Litvack, Macdonald Avenue. Kiddush will be observed. A dinner, with two hundred and fifty guests, will take place on Sunday evening, March 29.

Michael Bram Held, son of Mr. and Mrs. H. R. Held, Melrose Avenue, will be called to the Reading of the Law in celebration of his bar-mitzvah on Saturday, March 28, at Shaare Zion Synagogue. He is the brother of Richard; grandson of Mr. and Mrs. M. Held, Clanranald Avenue. Kiddush will be followed by a luncheon, with one hundred and fifty guests, in the synagogue hall.

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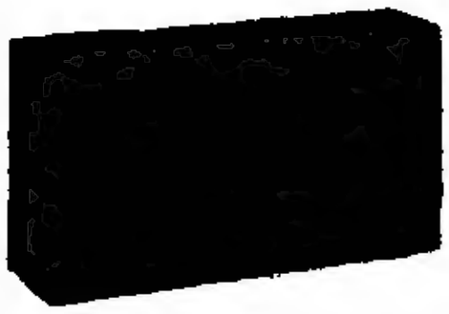

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BIRTHS

Born, to Mr. and Mrs. Saul Hittner (nee Belle Ginsberg), Decelles Avenue, a son, Hershey Peter, on March 9, at the Royal Victoria Hospital; grandson of Mr. and Mrs. L. Ginsberg, Van Horne Avenue; and of Mr. and Mrs. I. Hittner, Decelles Avenue; great-grandson of Mrs. C. Krakower, Jeanne Mance Street.

Born, to Mr. and Mrs. Jack J. Bernstein (nee Bernice Udashkin), Westbury Avenue, a daughter, Susan Eleanor, on February 28, at St. Mary's Hospital; sister of Barry Thomas; granddaughter of Mr. and Mrs. Louis Udashkin, Clanranald Avenue; and of Mr. and Mrs. Max Bernstein, Hutchison Street; great-granddaughter of B. Udashkin, Marie Anne Street West.

Born, to Mr. and Mrs. Raymond Levy (nee Jean Trachtenberg), Byron Avenue, a son, Jules Ian, on March 5, at the Jewish General Hospital; brother of Bonita Ann; grandson of Mr. and Mrs. Morris Trachtenberg, Byron Avenue; and of Mrs. Annie Levy, Roslyn Avenue, and the late Ben Levy. Godparents are Mr. and Mrs. William Melamud, cousins, Ridgevale Avenue. H. Weinman, great-uncle, St. Catherine Road, held the baby during the ceremony.

Born, to Mr. and Mrs. Frank Zukernick (nee Katie Glassman), 3877 Mackenzie Avenue, a daughter, Pamela Beth, on March 11, at the Jewish General Hospital; sister of Arlene and Donna. Grandparents are Mr. and Mrs. Jack Glassman, 1153 Van Horne Avenue; and Mr. and Mrs. I. Zukernick, 3959 Clark Street.

Born, to Mr. and Mrs. Abe Zubatoff (nee Irene Rubin), Decarie Boulevard, a daughter, Gay, on March 4, at the Jewish General Hospital; sister of Gerald; granddaughter of Mr. and Mrs. W. Rubin, Darlington Avenue.

Born, to Mr. and Mrs. Saul Derrick (nee Brenda Goldstein), Mountain Sights Avenue, a son, Michael, on February 16, at the Royal Victoria Hospital; brother of Allan Sandor and John Seymour; grandson of Mrs. D. Belitsky, de l'Epee Avenue. Godparents are Mr. and Mrs. Sam. Hosat, uncle and aunt, Mountain Sights Avenue. I. Goldstein, uncle, Garland Place, held the baby during the ceremony.

Born, to Mr. and Mrs. Henry Albert (nee Frances Strulovitch), St. Urbain Street, a daughter, Rhonda Pearl, on February 28, at the Jewish General Hospital; sister of Sharon Gertrude; granddaughter of Mr. and Mrs. Louis Strulovitch, City Councillors Street.

Born, to Mr. and Mrs. H. Erdell (nee Frances Bartell), 6304 Mountain Sights Avenue, a daughter, Carol, on March 15, at the Jewish General Hospital; granddaughter of Mr. and Mrs. David Bartell, Jeanne Mance Street; and of A. Erdell, Mountain Sights Avenue, and the late Mrs. C. Erdell.

Born, to Mr. and Mrs. Leonard S. Dickman (nee Marion Friefeld), Cedar Avenue, a son, Clifford Creig, on February 14, at the Royal Victoria Hospital. Grandparents are Dr. and Mrs. H. Friefeld, Cedar Avenue; and Mr. and Mrs. J. D. Dickman, of New York.

(Continued on Page One Hundred and Thirty-One)

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Social Notes — Toronto

Mrs. Z. Natanson, 31 Elmsthorpe Avenue, returned, having spent six weeks visiting relatives and friends in Los Angeles, Cal.

Mr. and Mrs. Earle Eisenstat (nee Esther Landau), 54 Hillcrest Drive have returned from their honeymoon trip to Miami Beach, Florida; Cuba; Mexico; and New York.

Miss Dorothy Lichtenstein, 14 Elm Ridge Drive, spent several days in New York.

Mr. and Mrs. A. Glazer and sons, Steven and Michael, 456 Coldstream Avenue, are spending the Passover holidays visiting her parents, Mr. and Mrs. H. Roman, of Montreal, Que.

Mr. and Mrs. M. Freedman, 331 Briarhill Avenue, spent a few days in New York.

Mr. and Mrs. David Durbin and children, Edwin and Andrea, formerly of 189 Robert Street, have taken up new residence at 20 Kirkland Boulevard.

Mr. and Mrs. W. Ekstein, 1696a St. Clair Avenue West, returned, having spent four weeks in Miami Beach, Florida.

Mrs. A. Schein, 70 Oakwood Avenue, is back, having spent three weeks in New York.

Mr. and Mrs. W. Frohman, 68 Marmion Avenue, were in New York for a few days.

Mr. and Mrs. Morris Grafstein, 212 Glenayr Road, are back after spending a month in Miami Beach, Florida.

Dr. and Mrs. Jack Moldofsky, and daughter, Debbie, of Providence, R. I., were in Toronto for the marriage of his brother, Stanley Moldofsky, son of Mr. and Mrs. Morris Moldofsky, to Miss Rhoda Weintrob, daughter of Mr. and Mrs. Saul Weintrob, 55 Rusholme Road.

Mrs. E. Weisenberg, of New York, was here for the marriage of her niece, Miss Rhoda Weintrob, daughter of Mr. and Mrs. Saul Weintrob, 55 Rusholme Road, to Stanley Moldofsky, son of Mr. and Mrs. M. Moldofsky, 1A Kendal Avenue.

Mr. and Mrs. Samuel Lifsitz (nee Dora Krangle), 1696 Bathurst Street, are back after a motor trip to Los Angeles, and Hollywood, Calif., where they spent the winter.

Mr. and Mrs. Irving Bluestein, and daughter, Susan, 72 Roseberry Road, spent three weeks in Miami Beach, Florida.

Mr. and Mrs. Samuel Fairbloom and family, formerly of 315 St. John's Road, have taken up new residence at 83 Bamsley Avenue.

Mr. and Mrs. M. Stone and daughter, Linda, 738 Huron Street, spent a few days in New York.

Morton G. Adler, 576 Crawford Street, is spending the Passover holidays with his brother-in-law and sister, Mr. and Mrs. Samuel Abramovitch, and his mother, Mrs. Ethel Adler, all of 5752 Mountain Sights, Montreal, Que.

Mrs. George Williams, of New York, visited Mrs. F. Morgenthau, 766 Shaw Street, for a while.

Mrs. M. Gould and son, Ricky, of Detroit, Mich., visited her father, M. B. Saltzman, 41 Cecil Street, and family for a few days.

Mr. and Mrs. Harry Shore, Glenarden Road, celebrated their eleventh wedding anniversary with Mr. and Mrs. Bernard Hoffman, Dequincey Boulevard, all of Toronto, at the Town Casino, in Buffalo, N. Y.

Mesdames Lou. Axmith, 468 Castlefield Avenue; B. Axmith, 11 Overdale Road; and J. Bielberg, 86 Ridelle Avenue, were hostesses at a linen shower at Murray House in honour of their niece, Miss Libby Schwartz, daughter of Mr. and Mrs. Joseph Schwartz, Oakwood Avenue, prior to her marriage to Arthur Udaskin, son of Mr. and Mrs. L. Udaskin, Manning Avenue. The honouree wore a blue shantung taffeta dress, with corsage of pink roses. An arrangement of vari-coloured spring flowers and lighted pink tapers adorned the table.

Mrs. Harvey Ashman, 997 Vaughan Road, was hostess at a kitchen gadget shower held in honour of her sister, Miss Sheila Papernick, daughter of Mr. and Mrs. Henry Papernick, 44 Austin Terrace, whose marriage to Norman Slacter, son of Mr. and Mrs. J. Slacter, 47 Wales Avenue, takes place on May 31. There were thirty guests. The honouree wore a black and white ripple taffeta dress, with patent leather accessories. The table was decorated with a centrepiece of daffodils, a sprinkling of rose petals, and lighted white tapers.

Miss Barbara Greenbaum, daughter of Mr. and Mrs. Fred Greenbaum, 173 Hillmount Avenue, celebrated her eighteenth birthday at a party. She wore a red taffeta cocktail dress, off the shoulder, with an insert of white satin on the bodice and full skirt.

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Mrs. M. Arbus, 254 Viewmount Avenue, was hostess at a personal shower to honour Miss Gertrude Arbus, daughter of Mrs. A. Arbus, 26 Sullivan Street, whose marriage to Nelson Ludwig, son of Mrs. Annie Ludwig, 270 Brunswick Avenue, takes place on June 7, at Hebrew Men of England Synagogue. There were forty-six guests. The hostess wore a grey flannel suit, with white cloche hat, and white gardenia corsage. Mrs. Arbus was in an egg-shell-coloured corded dress, trimmed in black velvet, with corsage of pink roses. The honouree had on a costume composed of a black velvet halter top, with black accordion-pleated nylon net tiered skirt, and white gardenia wristlet. Vari-coloured tulips, snapdragons, carnations, and pink lighted tapers decorated the table.

Miss Remy Warsh, daughter of Mr. and Mrs. I. Warsh, 248 Euclid Avenue, whose marriage to William Silverman, son of Mr. and Mrs. J. Silverman, 466 Euclid Avenue, takes place on Sunday, May 31, at Hebrew Men of England Synagogue, was entertained at a miscellaneous shower, the hostesses being: Mrs. I. Strom, Misses Eileen Leibowitz, Marianne Goldberg, and Anne Brooks. The guests present were: Mesdames I. Warsh, J. Silverman, Harry Sugar, B. Brooks, J. Leibowitz, R. Goldberg, H. Bomgarte, H. Silver, S. Stemler, J. Rosen, Misses Ruth Winkler, Fayga Drash, Gert Wetaberg, Gert Arbus, Lillian Wax, Ruth Garten, Eleanor Shats, Joyce Cohen, Fern Leibowitz, Carol Kaufman, Ruth Grad, and Diane and Francine Weinstein. The honourees wore a strapless, grey metallic taffeta dress, with matching jacket, and corsage of white spring flowers.

Miss Ruth Atkins, daughter of Mr. and Mrs. B. Atkins, 66 Pinewood Avenue, whose marriage to Dr. Max Back, son of Mr. and Mrs. H. Back, of Winnipeg, Man., takes place on June 4, in Shaarei Shomayim Synagogue, was entertained at a tea by her mother. Receiving one hundred guests, the hostess wore a steel-grey taffeta cocktail dress, having an off-the-shoulder neckline, and full skirt, with mauve orchid corsage. The honouree was in a pale-green silk shantung dress, made with a low neckline, draped Bertha collar, and full skirt, with white orchid corsage. Those who poured were: Mesdames H. Atkins, of Kirkland Lake; H. Lipton, L. Schwartz, M. Shilling, I. Shuster, and E. Hughes. Assisting were: Mesdames I. Kekotow, of Kirkland Lake; J. Hurwitz, of Windsor; R. Franceschini, of Coeburville; A. Schwartz, S. Linder, and Misses Chicki Back and Beryl Atkins. The table was laid with a Swiss embroidered white linen tablecloth, trimmed in white lace, and centered with white lilies sprinkled in silver, pink tulips and snapdragons, and white lighted tapers.

Miss Barbara Penim, daughter of Mr. and Mrs. Samuel Penim, 16 Austin Crescent, and fiancee of Sydney Stupp, son of Mr. and Mrs. I. Stupp, 144 Rushton Road, was entertained at a luncheon in the Yellow Room of the King Edward Hotel, by the groom-elect's mother. Receiving one hundred guests, the hostess wore a grey shantung beaded cocktail dress, with navy-blue straw hat, and corsage of pink roses. Mrs. Penim was in a black taffeta cocktail dress, trimmed in white beading, with white beaded hat, and corsage of red roses. Assisting in receiving were the groom-elect's sister-in-law, Mrs. Jack Stupp, 1604 Bathurst Street, wearing navy-blue crepe, with mauve straw hat, and corsage of yellow roses; and the bride-elect's sister-in-law, Mrs. Clifton M. Penim, 1035 Eglinton Avenue West, in a black taffeta cocktail dress, with white flowered hat, and corsage of red roses. The honouree wore a silk shantung cocktail dress of purple shaded to grey, fashioned with off-the-shoulder neckline, and full skirt, matching hat, and mauve orchid corsage. The table was centred with vari-coloured roses, and pink lighted tapers trimmed in white ribbons. The marriage will take place on May 27, at Holy Blossom Temple, followed by a dinner and a reception in the Sheridan Room of the King Edward Hotel.

(Retail Advertisements on Page One Hundred and Twenty-Seven)

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TORONTO MEETINGS

• **MIZRACHI WOMEN** Elka Bornstein Chapter met at the home of Mrs. L. Saltman, 21 Strathearn Boulevard. Mrs. M. Weisblott is president. A tea was held at the home of Mrs. I. Karp, 18 Claxton Boulevard, convenership of Mrs. L. Saltman, assisted by Mrs. C. Kay and Mrs. M. Citron. Next meeting will be held at the home of Mrs. C. Kay, 30 Almont Road, on April 15. Menorah Chapter social meeting was at the home of Mrs. F. Silverberg, 20 Brunswick Avenue, president. Mrs. Y. Schatten reported on her trip to Israel. A raffle, donated by the hostess, was won by Mrs. M. Weisbrod.

• **GRAND ORDER OF ISRAEL** Ladies Auxiliary meeting was served by these hostesses: Mesdames M. Koskie, P. Gryfe, S. Gassee, M. Herschberg. At a social evening, the hostesses were: Mesdames S. Isaacman, M. Payess, B. Moroff, M. Goldhar, D. Allan, M. Bloom. Leave rummage for the sale on April 14, at College and Crawford Street, at the home of Mrs. A. Allen, 52 Ulster Street. Mrs. J. Ross is president.

• **LINITZER LADIES** Auxiliary Purim dinner hostesses were: Mesdames H. Zozofsky, president; J. Sniderman, Charles Cappe, H. Shiffman, N. Glasberg, Charles Weiner, F. Sniderman, J. Lutsky, S. Capitofsky, P. Caplan, M. Resnick, J. Rine; and $350 was raised for Israel. Sam. Cappe was master of ceremonies.

• **TORONTO HEBREW** Day School Mothers' Association: Mrs. I. M. Gringorten, president, introduced Dr. Fred Weinberg, who spoke on research in child care to a meeting. Mrs. L. Green reported on the annual bazaar and fashion show.

• **DAUGHTERS OF ISRAEL** Charity Society distributed Passover products, Mrs. R. Landsberg and Mrs. J. M. Paskowitz in charge. Refreshments were served by Mrs. H. Lubeck and Mrs. A. Weisfeld.

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MARRIAGES

RASKIN-FINGERHUT

The marriage of Sheila, daughter of Mr. and Mrs. Nathan Fingerhut, 209 Rosemary Road, to Dr. Norman Raskin, son of Mr. and Mrs. William Raskin, 87 Rosebury Road, took place on Saturday, March 14, at half-past seven o'clock, at the home of the bride's parents. Rabbi David Monson officiated, assisted by Cantor J. Zigelman. The bride was given in marriage by her father. She wore a ballerina-length gown of white eyelet lace, over blue taffeta, with shawl collar, and bouffant skirt over a crinoline. Her fingertip tulle illusion veil was caught to a lace Juliet cap, and she carried a nosegay of pale blue and white carnations and hyacinths. The home was decorated with vari-coloured spring flowers. The bride's mother wore a champagne-coloured shantung gown, with corsage of bronze-tinted roses. The groom's mother was in a pale blue crepe and lace gown, with corsage of pink roses. For the trip to Mexico, the bride left in a navy-blue suit, with matching accessories, and mauve orchid corsage. On their return, the couple will reside at 87 Dell Park Avenue. Louis Leibman, of Montreal, Que.; and Mr. and Mrs. Alex Levy, of Hamilton, were wedding guests.

KAMERLING-SPORN

The marriage of Francine, daughter of Mr. and Mrs. Emanuel H. Sporn, 56 Claxton Boulevard, to Henry Kamerling, son of Mr. and Mrs. Edward Kamerling, 1998 Bathurst Street, took place on February 22, at six o'clock, at Shaarei Shomayim Synagogue, with Rabbi Bernard Rosensweig officiating, assisted by Cantor N. Adler. The bride was given in marriage by her parents. She wore a gown of white heirloom lace over net and satin, made with a stand-up collar, embroidered in seed-pearl beading, long sleeves, and full skirt, falling to a long train. Her fingertip tulle illusion veil was combined with a Dutch cap, covered in white velvet flowers, and she carried a white orchid bouquet. Mrs. Jules Greenberg was matron of honour in an ankle-length gown of flame-coloured organza over net and taffeta, with matching stole. Her coronet was of spring flowers and she carried a small basket of matching flowers. The bridesmaids, in ankle-length nylon net and silver gowns, with matching stoles, were: Misses Sheila Sporn, in royal-blue; Natalie Alter, wearing aquamarine-blue; Mrs. H. J. Sporn, in shrimp-colour; Mrs. Lloyd Alter, in aquamarine-blue; and Mrs. L. Dunkelman, in shrimp-colour. They had blending coronets, and carried matching baskets of flowers. Lloyd Alter was best man. The ushers were: Herbert J. Sporn, Jules Greenberg, Teddy Adelman, Samuel Zweig, and Harold Lederman. The candlelight ceremony was performed against a background of white snapdragons and gladioli. The bride's mother wore a royal-blue

Montreal Life Reports Highest Earnings

"Our annual report shows continued steady progress during 1952", stated C. G. Greenshields, President of Montreal Life Insurance Company presenting the Company's 1952 annual statement which this year reports highest-ever earnings.

Mr. Greenshields reported that the company's increased sales of ordinary business brought the total insurance in force to over $129 million, an increase of $6,229,597 for the year. At the same time, as a result of judicious underwriting, mortality experience was abnormally low.

Reflecting the increased confidence by the people of Canada in the company, and in the institution of life insurance itself, total assets increased by $1,809,040 to a new high of $26 million, two and one-half times the 1942 figure. Of these assets, 44 per cent were invested in loans secured by first mortgage, mostly on dwellings, and thus contributed to the easing of Canada's housing shortage. A further 49 per cent was invested in carefully chosen bonds, debentures and stock, nearly all in Canada.

"These investments in the development of resources and industries of Canada were not to be looked upon as the participation by the company," the Montreal Life president stressed, they are the investments of "many thousands of people who own life insurance policies in the company, each of whom has provided some part of the money". Mr. Greenshields considered that the encouragement of thrift was important at the present time, and that not least of the services offered by life insurance companies was the opportunity to save small amounts regularly. When these small savings are combined they form an impressive body of capital available for constructive ends.

Profit earnings arising from insurance operations were reported as $396,840, highest in the company's history as against $357,716 in 1951. Of this, participating policyholders received $95,415, an increase of close to 20 per cent over 1951, and the investment and contingency reserve was increased by $150,000 to $650,000. The surplus was increased to a record of $876,650. The gross rate of interest earned in 1952 was 4.908 per cent.

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taffeta gown, having a scooped-out neckline, matching sequinned bodice, and had a yellow orchid purse bouquet. The groom's mother was in a mauve taffeta gown, made with beaded waist, and draped skirt, with purple orchid purse bouquet. For the motor trip to Miami Beach, Florida, the bride left in a dark mauve suit, with white flowered hat, black accessories, and corsage of white orchids. They are residing at 349 Brooke Avenue. Out-of-town guests were: Mrs. B. Wankoff, the bride's grandmother; H. Shore, Mr. and Mrs. H. Evans, Mr. and Mrs. L. Linder, Mr. and Mrs. B. Plotkin, Mr. and Mrs. M. Solbelman, Mr. and Mrs. D. Kllersfeldt, Mr. and Mrs. S. Sporn, all of New York; Mr. and Mrs. H. J. Sporn, of Burbank, Cal.; Murray Sporn, of Tarzana, Cal.; Mr. and Mrs. Arthur Evans, of Willimantic, Conn.; A. Pranoff, of Montreal, Que.; and Mrs. M. Brown, of Long Beach, Long Island, N. Y.

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BIRTHS

Born, to Mr. and Mrs. N. Freedman (nee Helen Spiegel), 280 Broadview Avenue, a son, Lawrence, on March 16, his mother's birthday; brother of Elaine Susan and Allan Murray; grandson of Mr. and Mrs. I. Spiegel, 57 Kendal Avenue; and of Mr. and Mrs. M. Freedman, 101 Robert Street.

Born, to Mr. and Mrs. Jack M. Wolfe (nee Zelda Roody), of Ottawa, a son, David Martin, on February 22, at Grace Hospital, in Ottawa; brother of Marylin; grandson of Mrs. L. Roody, 890 Markham Street; and of Mrs. Michael Wolfe, 150 Ranee Avenue; both of Toronto.

Born, to Mr. and Mrs. Stanley Folb (nee Frances Ross), 10515 Rochester (24), Los Angeles, Cal., on March 14, at Cedars of Lebanon Hospital, a son, Brian Allan; grandson of Philip Ross, and of Mrs. Anna Ross, of Los Angeles, formerly of Toronto; and of Mr. and Mrs. Harry Folb, of Los Angeles.

Born, to Mr. and Mrs. Abe Cohen (nee Mary Malkin), 11 Rusholme Road, on March 14, at Toronto General Hospital, a daughter, Naomi Lois; first grandchild of Mrs. Sarah Cohen, of Hamilton; and of Mr. and Mrs. David Malkin, 11 Rusholme Road.

Born, to Mr. and Mrs. Irwin Nadal (nee Renee Silverman), 42 Bayerest Avenue, on March 14, at Wellesley Hospital, a son, Sheldon Hartley; grandson of Mr. and Mrs. M. Silverman, 3150 Dundas Street West; and of Mrs. L. Nadal, 254 Barton Avenue.

Born, to Mr. and Mrs. Morris Kanoff (nee Micki Brudner), 1362 Bathurst Strdeet, on March 14, at Women's College Hospital, a son, Robert Steven; brother of Howard.

Born, to Mr. and Mrs. David Cappe (nee Lyla Freedman), 25 Peveril Hill Road South, on March 17, at Toronto General Hospital, a daughter, Barbara Paula; sister of Maureen Rhea; granddaughter of Mr. and Mrs. S. Freedman, 25 Peveril Hill Road South; and of Mr. and Mrs. S. Cappe, 40 Montrose Avenue.

Born, to Mr. and Mrs. Alex Silverstone (nee Helen Herman), 364 Clinton Street, on March 15, at Toronto General Hospital, a daughter, Rhonda Lynne; granddaughter of Mrs. E. Green, 364 Clinton Street.

Born, to Mr. and Mrs. David Mainster (nee Gertrude Heller), 146 Winston Park Boulevard, on March 12, at Toronto General Hospital, a daughter, Sharon Joy; granddaughter of Mr. and Mrs. J. Heller, 27 Gothic Avenue; and of Mr. and Mrs. N. Mainster, 1267 Gerrard Street East.

Born, to Mr. and Mrs. Harry Merker (nee Gertrude Haberman), 110 Glenayr Road, on March 13, at Toronto General Hospital, a daughter, Melissa Maxine; sister of Roberta Louise; granddaughter of Mrs. Ida Merker, 124 Hilton Avenue.

ENGAGEMENTS

Mr. and Mrs. Louis Weis, 5185 Musset Avenue, Montreal, Que., announce the engagement of their daughter, Rhoda, to Harold Grossman, son of Mr. and Mrs. M. Grossman, 23 Bayerest Avenue, Toronto. The wedding will take place in Montreal on Sunday, May 5.

The engagement of Miss Estelle Lightstone, daughter of Mrs. William Sherman, 477 Euclid Avenue, to Simon Vanderheym, son of Mr. and Mrs. David Vanderheym, 1 Markdale Avenue, is announced.

APPROACHING MARRIAGES

Mr. and Mrs. Leo Erenberg, 255 Montrose Avenue, announce the approaching marriage of their daughter, Phyllis, to Herbert Berman, son of Mr. and Mrs. David Berman, of Brooklyn, N. Y., to take place on Sunday, April 12, at twelve noon, at Murray House, with Rabbi David Monson officiating.

DEATHS

Max Swartz, 206 Heath Street West, died on March 13, at the age of sixty-three. He is survived by his wife, Mrs. Rose Friedman Swartz; a son, Melvin Jack, of 445 Lake Shore Road, Mimico; and a grandson, Ronald Barry. He was a member of the Canadian Hebrew Benevolent Society. Rabbi Bernard Rosensweig officiated at the funeral service. Interment was in Dawes Road Cemetery. Shiva at 445 Lake Shore Road, Mimico.

IN MEMORIAM

In ever loving memory of my darling brother, Bert Faibish, who passed away April 14, 1946.

I have only your memory, dear brother,
To remember my whole life through,
But the sweetnes will linger forever,
As I treasure the image of you.
Ever-remembered by his loving sister, Lily Faibish.

One of last year's GI seders in Europe made history when JWB and Chaplain Herbert Sperling obtained the use of Burgerbrau Service Club in Munich, Germany, the very building in which Hitler had launched his Nazi putsch in 1923.

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Presents Loan Fund To Yale On Inter-Faith Basis

A Jewish industrialist of New Haven, Conn., who has presented a new emergency loan fund to Yale University to be administered on an inter-faith basis is Meyer Botwinik, secretary of Botwinik Brothers, Inc., machine-tool rebuilders. The Rev. Sidney Lovett, University chaplain, said that the Meyer Botwinik Discretionary Fund, is unusual in two ways. It is not only the first of its type to be set up at Yale, but its administration has been placed wholly in the hands of Yale's chaplaincy staff. Granting of loans will not be limited to students in financial stress, but may be made to members of the Yale faculty and staff as well.

The fund will be operated by a council composed of Mr. Lovett; the Rev. Burton A. MacLean, associate chaplain and general secretary of the University Christian Association; the Rev. Edwin B. O'Brien, counselor to Catholic students; and Rabbi Joseph H. Gumbiner, director of Yale's Hillel Foundation for Jewish student. Mr. Botwinik took cognizance of the fact that many students come to the chaplains with problems.

"I have learned," he said, "that these very often are financial and it is my hope that they can be solved to some extent by this fund. In placing administration in the hands of Yale's able religious leaders of all faiths, I have expressed my earnest desire that the fund be maintained on a true, broad inter-faith basis."

All loans will be non-interest bearing. Applications will be received at the chaplain's office, although any of the chaplaincy staff may be approached for aid. Applicants normally will seek out the religious adviser of their own particular denomination.

Mr. Botwinik is on the board of directors of the Plume and Atwood Manufacturing Company of Waterbury, Conn.; is active in civic affairs and fund raising drives, and president of the Woodbridge Country Club. He explained the Commercial High School basketball team which won the first New England High School Basketball Championship ever held by a New Haven team. Commercial High School is now Wilbur Cross High. "Mickey" Botwinik became star player with the Aetna basketball team which played extensively throughout Connecticut.

When an enterprising young re... cruit at the U.S. Marine Corps Recruit Station, Parris Island, S.C., returned the afikomen ... Chaplain Hillel Silverman aft... the seder meal, he requested ... and was granted — a unique re... ward from "the father of th... household" — in this case the com... manding general who was present at the seder. The recruit's reque... was a ten-day furlough.

Caucasian Jews observe th... seder ceremony with a uniq... custom. Several families assemb... together in the home of the ... Chacham (Wise Man). In the mid... of the service, an impressive dr... matization is enacted . . . A knoc... ing, made by one of the young m... masquerading as a poor travell... from the Holy Land, is heard ... the door. When no answer is for... coming, the young man calls a... asks for permission to enter. Fo... lowing a lively conversation ... which the traveller gives eviden... of the fact that he is a Jew, he ... admitted into the room. He brin... hearty greetings from the sages ... Jerusalem and assures the gath... ing of the speedy redemption ... all Israel.

"Passover" was the passwo... which provided the hundreds ... Jewish GIs participating in t... Army's "Operation Longhorn" ... Texas last year with a safe co... duct through "enemy" lines to ... tend the JWB-sponsored Se... which came in the middle of ... extensive field maneuvers.

Montreal Births

(Continued from Page One Hundred and Thirty-One)

Born, to Mr. and Mrs. Leonard J. Katz (nee Helene Perlman), Forest Hill Avenue, a daughter, Ellen Joan, on February 16, at the Royal Victoria Hospital. Grandparents are Mr. and Mrs. A. Perlman, of New York; and Mr. and Mrs. Charles Katz, of Newark, N. J.

Born, to Mr. and Mrs. M. E. Flegg (nee Gertrude Friedlander), 845 Prince of Wales Street, formerly of London, England, a son, Henry George, on March 4, at the Jewish General Hospital; brother of Marian and Alan. Godparents are Mr. and Mrs. Simon Flegg, uncle and aunt, Northcliffe Avenue. William Flegg, uncle, Dorval Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. D. Povitz (nee Dorothy Bloom), Esplanade Avenue, a son, Avrum Ian, on February 16, at the Jewish General Hospital; brother of William Ellen; grandson of Mrs. S. Aiman, Esplanade Avenue, and the late M. Bloom; and of Mr. and Mrs. M. Povitz, Stuart Avenue; great-grandson of Mrs. E. Seconda, Stuart Avenue. Godparents are Mr. and Mrs. J. Povitz, uncle and aunt, de Hinse Avenue. S. Aiman, Esplanade Avenue, held the baby during the ceremony.

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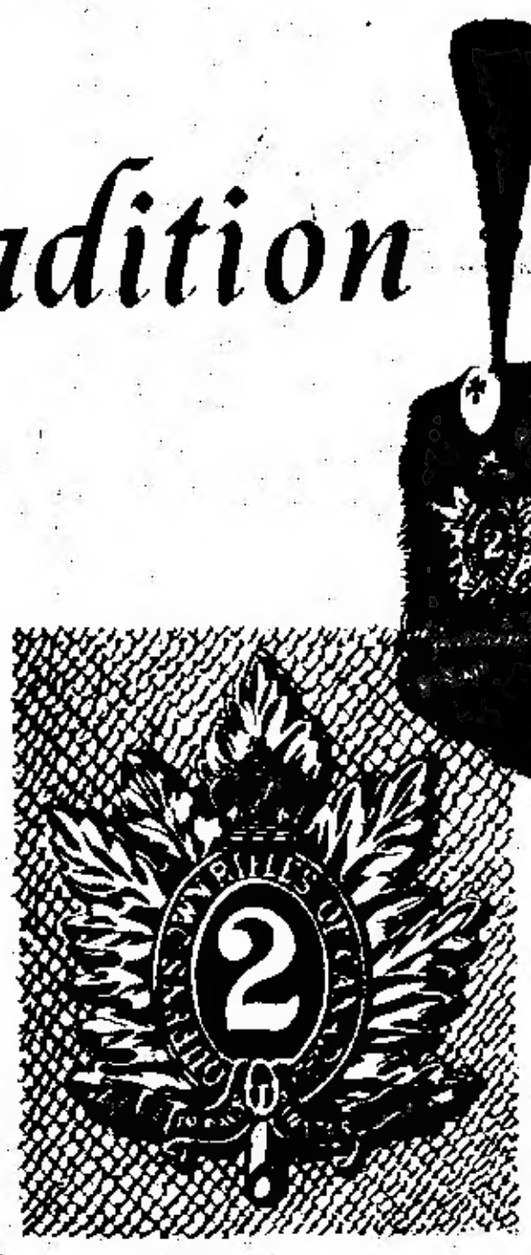

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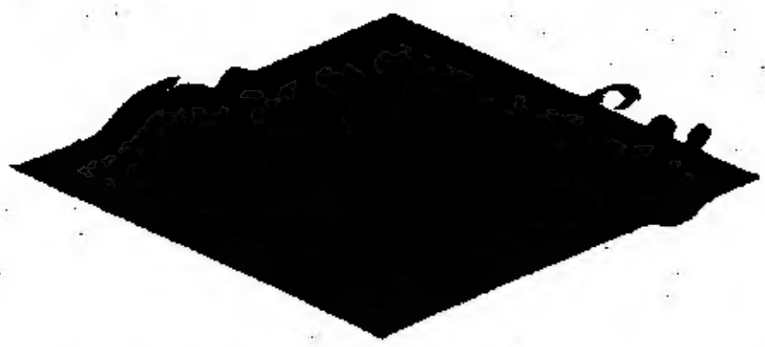

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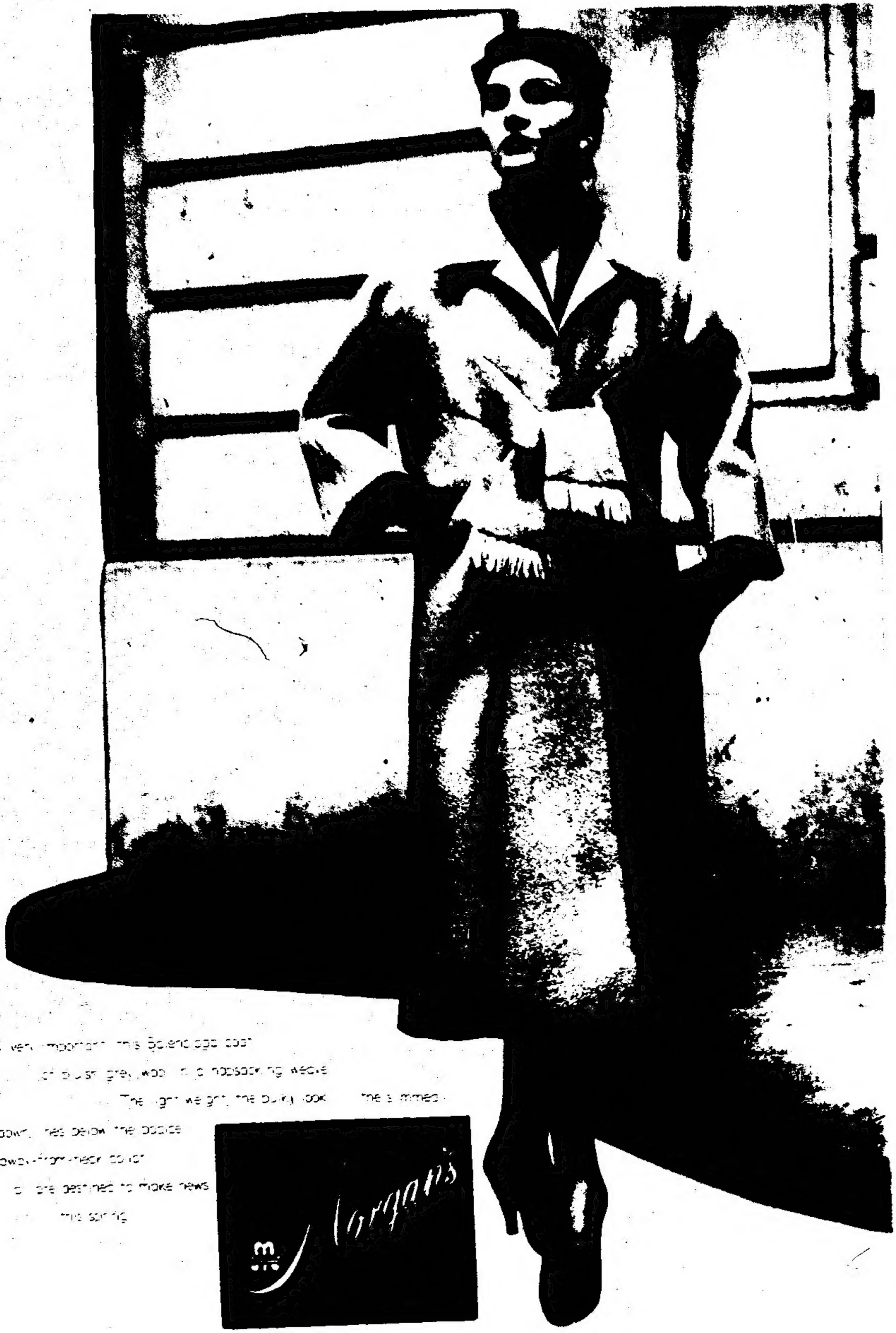
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